

THE Triumph of a Christian

*Containing such excellent and
heavenly Treasures*

-
- { 1. *JACOB'S wrestling with GOD.*
{ 2. *The Conduct of comfort.*
{ 3. *A Preparation for the Lords Supper.*
-

Full sweet consolations for all that
desire comfortable sweetenille of Jesus
Christ, and necessary for those who are
troubled in Conscience.

Written by that worthy man, M^r.
William Cowper, Minister of Gods words.

The 7. Impression, Corrected and
amended: with two Prayers to be used
in private Families hereunto added.



LONDON,

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THE
Tenth of the

Continued from the last page

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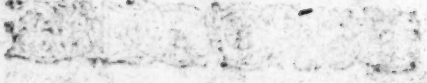
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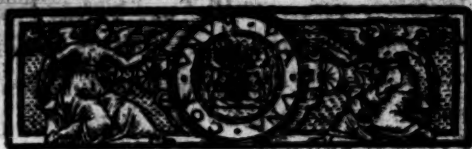
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TO THE VERY

Godly and right Noble Ladie, my
Lady MARY STEWART,
Countesse of Marre.

(* *)

Right noble Lady : the Church
of G O D is compared by Salo-
mon to a terrible army, where-
in are bands of Strong men, and vali-
ant Israelites, expert in the warre, and
that can handle the sword : and every
Booke of sacred Scripture wee may call a
seuerall Armour-house, furnished better
then that house of Lebanon which Salo-
mon stored with Shields and Targets of
Gold. In it are weapons of warre, both in-
uasive and defensive, armour conuenient
for every state of life, and meet for euerie
kind of battell, wherewith our aduersaries

A

are

The Epistle

are able to assault vs. But as DAVID & Worthies were not all of one valour; for Abishai, chiefe of the second three, yet did not attaine vnto the first three: so haue not all the Warriours of Christ a like strength, and skill to fight the Lords battels. And therefore we who are but novices in the spirituall warfare, as wee should be carefull every day to put on the compleate armour of God that wee may stand, so should we diligently take heed to other valiant Wrestlers, who through Faith and Patience haue inherited the promises before vs, that wee may learne of them, how to weeld our weapon in the spirituall warfare. Among many, whose battels are registred in the booke of God for our instruction, I haue here brought in worthy Iacob, a Wrestler from the womb, euen to the day of his death, who in this his most singular rare wrestling with God, sheweth vs an image of Gods wrestling vwith his children, the varietie of tentations, whereby he proues vs, & the meanes by which we stand. Sundry others before me haue written learnedly & largely of this subiect: but

Dedicatorie.

*I haue laboured as far as I could to eschew
coincident doctrine: and I haue princi-
pally endeouored my self to search out such
observations, as through experience by
the grace of God, I haue found most com-
fortable for such as are troubled in con-
science. And these (right noble Lady) I
haue been bold to dedicate vnto your
Honour, as vnto one who hauing obtained
mercy of God, is through his grace daily
exercised in the spirituall warfare. Ac-
cept it therefore as a testimony of that loue
and reuerence that I beare to that grace
of God, which is manifest in you: for the
increase whereof I daily pray vnto God
that he would confirme you to the end, and
bring forward his owne worke in you to
perfection.*

Your Ladiships, in our com-
mon Sauour, the
Lord *I E S V S*;

WILLIAM COVVER.

A 3 THE



THE TEXT,

GENESIS Chap. 32. Ver. 24

24 **N**OW when Iacob was left himselfe alone,
there wrestled a man with him vnto the
breaking of the day.

25 And hee saw that he could not preuaile a-
gainst him: therefore hee touched the hollow of his
thigh, and the hollow of Iacobs thigh was loosed as
hee wrestled with him.

26 And he said, Let me go: for the morning ap-
peareth: who answered, I will not let thee goe, ex-
cept thou blesse me.

27 Then said hee, What is thy name? and hee
said, Iacob.

28 Then said he, Thy name shall be called Iacob
no more, but Israel: because thou hast had power
with God, thou shalt also preuaile with men.

29 Then Iacob demanded, Tell me thy name I
pray thee. & he answered, wherefore now dost thou
aske my name? and he blessed him there.

30 And Iacob called the name of that place Pe-
niel: for he said, I haue seen God face to face, and
my life is preserved.

31 And the Sun rose to him as he passed Peniel,
and he halted vpon his thigh.

CHAP.



CHAP. I.

*A priuiledge of the godlie, that say God is
with them, none can be against them to
hurt them.*

My help is in the name of the Lord.

IT is a comfortable saying
for the godlie, that is see
downe by the Apostle, *If
God be with vs, who can bee
against vs?* This sentence

dooth not deny but that good men e-
uen in a good course may haue ene-
mies; but it doth import this comfort,
that the oppositiō which is made vnto
them cānot hurt them: we may be cast
downe but wee cannot perish; our ene-
mies may trouble vs but cannot over-
come vs; yea, *capitis poena nos possunt af-
ficere, nocere non possunt*: they may take
the head from vs but cannot hurt vs. It

*1. Cor. 1. 8.
Apol. 2. ad
Antio. Imp.*

Bernard.

Yet good
men may
be crossed
in a good
course.

1 King 9.

22

But God
shall either
bridle, or
change, or
confounde
their ene-
mies.

is not for this life they fight vvho have
laid hold on eternal life, our iny & our
croune none are able to take from vs.
Vere enim tuta pro Christo, & cū Christo
pugna, in qua nec vulneratus, nec occisus
fraudaberis victoria: there is no danger
in that battaile ovherein vvee fight for
Christ and with Christ; for vve are sure
that vvwhether vvee bee vvounded or
slaine, we shall not be defrauded of the
victory. *Jacob* heere a good man, is in
a good course, for hee is travelling at
the Lords command from *Padan A-*
ram vnto *Canaan*, yet is hee troubled
with enemies; for *Laban* pursues him
behinde, and *Esau* commeth against
him before, but both of them labour
in vaine, because God is with him.

The Lord doth in such sort bridle
the rage of *Laban*, that albeit hee mar-
ched after *Jacob* more furiouslye then
Iehu the sonne of *Nimshi* marched af-
ter *Iehoram*, thinking to satisfie his dis-
contented minde by reducing *Jacob* to
a greater sluerie then hee was in be-
fore, yet the Lord puts inhibition to
the

the conclusions of his heart, & makes him faine to sue for *Jacob's* friendship, and to enter into a couenant of peace with him.

Yea, which is more comfortable, the Lord maketh *Laban* himselfe a preacher of Gods providence, in mercie waiting over *Jacob*. Thus the Lord bridleth *Laban*, and sends him backe againe to his owne home, without doing harme to *Jacob*, or any of his. And as for *Esau*, the Lord in like maner changes his cruell heart, and makes him fauourable to *Jacob*, so that the same hands wherewith once he thought to haue slaine him, embrace him, and with the same mouth that once vow'd to haue his life, he kisseth him: so sure are they vnto whom the Lord is a Protector: for when the waies of a man please the Lord, hee can make his enemies his friends.

If wee vvell marke and consider this Historie, the Lord God so carefullie waites vpon his seruant *Jacob*, that for every trouble which arises to him hee acquaints

As the sufferings of Christ abound in vs, so his consolations abound.

acquaints him euer with some new and singular consolation. In the beginning of this chapter the Angels of the Lord appeared vnto *Iacob* to comfort him, they brought him in effect this message from the Lord, Fear not, O *Iacob*, the power and malice of thy brother *Eſau*, for here are we, the host of the living God, to goe with thee and asaiſt thee, according to the promise of protection in thy iourney that God made to thee in Bethel, wherein thou sawest the Angels ascending and descending vpon the Ladder: wee are now sent to wait vpon thee, as wee conuized thee in thy coming, so are we now safely to convey thee in thy returning, in despight of all that will oppose themselves against thee.

This vision no doubt did confirme the heart of *Iacob* for a while, and encouraged him to the iourney: yet soon after hee is troubled with a new feare: the report of his Messengers, vwho tolde him that *Eſau* was comming against him with foure hundred men, doth

doth in such sort disquiet his minde,
that he forgets his former comforts, &
he becomes exceedingly afraid.

And in this, each one of vs may
see an image of our owne weakenesse.
Jacob had many proofes and experi-
ences of Gods mercy. It is not long
since hee got ioyfull deliverance from
Laban, and since the Lord, as I have
said, comforted him by the ministry of
his Angels; and yet now beholde how
small a thing discourages him: certainly
such is the weakenesse of the dearest
children of GOD, that it is not one
confirmation, yea, not many experi-
ences of mercy that will sustain vs; but
we have need continually and hourly,
to be strengthened with new grace of
corroboration. Plants that are sette in
the earth, require watering when they
are young; & corn that grows in the
field, without the first and later raine
comes not to maturity and perfection:
lowee, vntill that euery houre the
raine of heavenly grace descend vpon
vs from God, or at the least his dew

distill

An image
of our
weaknes.

Wee have
need that
the Lord
should e-
uery day
renew his
mercies
towards
vs.

distill into our hearts, by a secret and vnperceiued manner, cannot possible stand; no, not one moment in the state of grace. Euery spirituall desertion manifests our weakenes: the voice of a Damsell shall shake vs as it did *Peter*; the rumor of a trouble shall affray vs, as here it affraies *Iacob*, it is the Lords countenance which maketh vs to liue. *Cause thy face, O Lord, to shine vpon vs, and wee shall be safe.*

Psal. 80

Not once
but often
to the
godlie
call, and
hat many
times in
one & the
same sinne.

Abraham in *Aegypt* got a notable prooffe of the Lords provident mercie waiting ouer him, preserving *Sarah* inuiolate, when he had yeelded her chastitie to the concupiscence of an Ethiope king, *Pharaoh*: but was this experience of Gods mercy sufficient to confirme him, and make him strong against the like tentation in time to come? No surely: for shortly thereafter in *Gerar* among the Philistines, hee falls into the same sinne of fearefull distrust, so that againe the second time, hee seekes the preservation of his life by hazarding the chastitie of *Sarah*:
And

And that vvorthy Prophet *Samuel*, al-
 beit hee found many a time the Lords
 presence with him, assisting him in such
 sort that he suffered none of his words
 to fall to the ground, yet when God
 commaunded him to goe and anoint
David, he refused at the first, and why?
 because he feared least *Saul* should slay
 him. Who would think that such weak-
 nesse had bin in the man of God, that
 hauing the vvord of the Lord for his
 warrant, hee should yet be afraid of the
 countenance of man? Thus now and
 then hath the Lord giuen to the best
 of his children, a prooue of their owne
 weaknesse, that we looking vnto them
 might bee humbled within our selues,
 knowing that vve are nothing without
 the Lord. As *Eutichus* fell from his
 seat in the window, wherein he sate hea-
 ring *Paul* preach: so haue we our owne
 downings, whereby many times wee fall
 from the seate of our deuotion, from
 the full assurance of faith which causes
 confidence, from the sense of mercy
 and spirituall ioy rising thereof, into
 horrible

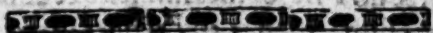
Wee haue
 our spiri-
 tuall faint-
 nings and
 downings
 warning vs
 of our
 owne weak-
 nesse.

Acts. 20

And that
God is the
strength
of our life.

horrible distrust and fearefull perturbations; so that wee become almost dead, hartlesse, comfortlesse, and without feeling: But blessed bee the Lord, who euen at those times *doth keepe our soules in life*, and lift vs againe into his armes, more louingly then *Paul did Eutichus*, he sets vs againe on our feet, hee renews his mercies, and restoreth his former ioyes vnto vs. Let it therefore neuer goe out of our mindes, that *God is the strength of our life*, without whose grace we haue no standing, that so our eyes and our hearts may be continually aduanced towards him, desiring the Lord to be with vs, and at no time to leaue vs. In all the course of our life, let vs say to the Lord with *Moses*. *I will not goe forward one foot, except thou go with me*, otherwise wee shall faint vnder euery burthen, stumble at euerie impediment, and fall vnder the least temptation that shall overtake vs: but if the Lord be with vs, *wee shall be able to do all things through him that comforts vs.*

CHAP



CHAP. II.

*Gods fatherly compassion appears, in
that hee handles vs most tenderly when
wee are weakest.*

NOwithstanding, for this infirmity
in *Iacob* the Lord doth not reiect
him; but rather, like a louing Father,
handles him so much the more ten-
derly. It is the Lords praise & our com-
fort, he breakes not the bruised reed, and
quenches not the smoking flax: he is the
God who comforts the abiect, and bindeth
up the broken in heart. It was not for *Ia-
cobs* worthinesse that the Lord did first
chuse him, and now for his weaknesse
hee will not reiect him: therefore doth
he now appeare to *Iacob* in his neede,
and minister vnto him greater com-
fort then any he got before. In the be-
ginning of the Chapter, the Lord sent
his Angels, his ministring spirits to
comfort him; and now because *Iacob*
yet is in feare, in the end of the Chapter
ye

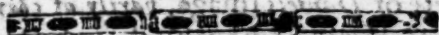
*Malac.**Psal 37. 24*

This rare
vision tea-
cheth the
the man-
ner of
Gods
wrestling
with his
children.

ye see how he comes himselfe & com-
forts him. Such is thy tender mercie,
O Lord, towards those vvhom once
thou hast chosen to be thine, that thou
wilt neuer forsake them: surely because
thou art not changed, therefore is it that we
are not consumed: though we fall thou wilt
put vnder thine hand and raise vs up a-
gaine, and makest thy last comfort al-
waies the greatest.

The vision is rare, the like not againe
to bee found in all the booke of God:
yet most profitable for our edificatiō,
as containing in it an example of Gods
wrestling with his owne children; and
therefore meete to be considered of all
the good souldiers of Iesus Christ,
wrestling in the spirituall warfare. And
therefore for the better vnderstanding
of it, and giuing greater light to the
whole story, in the entry we wil handle
these 3. things: first, what moued the
Lord at this time to appeare vnto his
seruant *Jacob*: secondly, vvhath is the
forme & manner of the Lords appar-
ition; and thirdly, what is the end of it.

CHAP.



CHAP. III

The cause mouing the Lord to appeare to Jacob, at this time.

THe cause mouing the Lord to appeare to *Jacob*, was the hard estate wherein his seruant stood at this time: for *Jacob* is now in great anguish of minde, tumbling as it were betweene feare and confidence, betweene hope and despaire: hope bidding him goe forward in his iourney, despaire by the contrary disswading him; confidence promising him safety, feare threatening him with danger: his hope leanes on the word of God, who promised to be with him, and prosper him: his feare is conceined of the words of *Esau*, who had vowed to slay him, and is now wakened againe, and augmented by the report of his seruants, who tolde him that *Esau* was comming against him with an army. Thus did he walke staggering vpon feet, not vnlike the

Jacobs perplexity.

B

feet

Daniel.

fecte of *Danels* Image, partly of clay, partly of iron. Some of his thoughts being weake and impotent, others strong and forcible to carry him forward. In this perplexity now stands *Jacob*, having no conclusion nor counsel within him without contradiction, vncertain what to do, or which way to turne him, not vnlike *Iehosaphat*, who being straited with the Ammonites, Moabites, and Edomites, stood vpon before the Lord and said: *O Lord there is no strength in vs to stand against this great multitude, neither doe wee know what to doe, but our eyes are towards thee.* In like manner (say I) doth *Jacob* here; being assaulted with a force hee was not able to resist, hee turnes him to the Lord, and declares to the Lord in humble manner his feare: *Deliver me O Lord from the hand of my brother Esau: for I feare him, least hee come vpon mee, and smite mee, and the mother vpon the children.* Therefore is it that now the Lord comes, as in due season & conuenient time, to shew himselfe for the comfort of
of

2 Chron.

of his seruant. No helpe for *Iacob* in man, the Lord puts to his right hand, and comforts him. *Ibi enim incipit diuinum auxilium, ubi deficit humanum.* When all other helpe faile the children of God then commeth in the helpe of God, for he knowes best the very point and article of time, wherein it is meete that he should be the deliuerer of them who wayt vpon him.

As for the manner of the apparition, the Lord is not content to answer *Iacob* by word onely, nor by sending secretly patience and comfort vnto his troubled spirit (which way many a time he answers the prayers of his owne) but he confirms him by an extraordinary vision. For he appears to *Iacob* in the forme of a man, & wrestles with him: he assailes him not with a superiour strength which he was not able to withstand, but applies himselfe to *Iacobs* weaknesse, and disposes the wrestling in such a maner, that *Iacob* gets the victory, albeit not without a wound; for his thigh-bone is disioynted and

The helpe of God begins when other helpe failes.

The maner of the Lords apparition is both by word and vision.

put out of the ioynt, so that he halted all the dayes of his life : which as for the present time it was a matter of his humiliation, being a discoverie of his weakness, & of the Lords indulgence, whereby onely he preuailed victor in the combate, so was it for all time to come, a memoriall and remembrance vnto him of this most comfortable apparition.

The end of the Lords apparitiō is *Iacobs* confirmation.

And as for the end of the Lords appearing : the end, saith *Theodoret*, was the confirmatiō of *Iacobs* hart against feare; *ideo enim Angelus cū Iacob luctari voluit, ut timentis fratrem fiduciam inijceret*. And this we may perceiue out of the words which the Lord vtters when the wrestling is ended, *Thou hast wrestled with God, and shalt also preuaile with men*. Feare not therefore (will the Lord say, O my seruant *Iacob*) to encounter with *Eſau*, who is but a mortall man : I, who haue furnished thee with strength to stand in this wrestling with God, shall furnish thee with strength also in all thy conflicts with men, and thou

thou shalt preuaile. This is the ground of all our comfort in trouble: which if wee could remember, then would we not be cast downe nor disquieted with feares, *but would sanctifie the Lord of hosts in our hearts, and make him our feare.* It is neither in our name, nor strength, nor in the power of nature that we stand and wrestle: we go forth against our Goliath in the name of our God, weake in our selues, yet in him more then Conquerours: *Maior enim est qui praest in nobis, quam qui in hoc mundo, nec plus ad deiciendum potest terrena poena, quam ad erigendum diuina tutela:* he is stronger that rules in vs, then the prince of this world, neither are these evils which earthly men are able to inflict vpon vs so forcible to cast vs downe, as the heauenly helpe is able to raise vs vp: let vs alwaies walke forward in this our strength, *The Lord is my light and saluation, the Lord is the strength of my life, of whom then shall I be afraid?*

But now, before that yet wee enter

Esay 8. 13.

Cypr. lib. 2.
Epist. 6.

Psal. 17.

How mar-
uailously
God in dea-
ling with
his children
workes by
contraries.

So did he
in the work
of creation.

into the particulars, let vs marke these
profitable lessons that arise out of this
ground to be obserued. If yee consi-
der what is the Lords purpose and in-
tention, what againe are the meanes he
vseth to bring about his purpose, yee
shall see that the Lord vseth meanes
which appeare contrary to this end.
His purpose is to confirme *Iacob*; the
means he vseth, is wrestling with *Iacob*;
a strange manner of working, that the
Lord should shake him hee mindes to
strengthen, that he should wound him
whom hee purposes to confirme, and
thus, and this manner way on a sodaine
terrifie by a strange wrestling in the
night, & in a solitarie place, his seruant
whom he came to comfort; but so it is.
the working of the Lord of times is by
contraries. In the first worke of crea-
tion, hee made all things of nothing:
hee commanded light to shine out of
darknes: he formed the body of man
his most excellent earthly creature, of
the basest matter, dust and clay; of the
vilest creature he made the most ho-
noura-

nourable, and all to shew the glory of his power.

In the worke of redemption in like maner, our Saviour Iesus by sustaining shame, hath acquired to vs glory; by induring the Crosse hath obtained the Crowne; by suffering death hath destroyed death, and him who had the power thereof: and after the same manner of working he is yet daily meruailous in his Saints: by death hee brings them vnto life; *he kills and makes alive*: through doubtings he leades them to assurance; by temporall despaire hee brings them to abound in hope; hee afraies them with his terrours, to make them the more capable of his consolations. It is strange and maruellous in our eyes: may we not learne it daily by experience, that God deliuereth vs from Sathan, by letting Sathan loose for a while vpon vs? he saues vs from our sinnes by gathering all our sinnes against vs, and laying them to the charge of our Conscience, and by a present feeling of his wrath hee maketh

So also in the worke of redemption.

And so daily in his Saints.
Psalmis.

maketh vs. fice that terrible Wrath which is to come.

We should not therefore be discouraged when God seemes strange to vs.

Psal.

Hosea 6.

Tim.

*Genesit.
Abls.*

Be not therefore discouraged, yee who finde this working of the Lord: faint not though the Lord after this manner do exercise you, that when ye cry for mercy, yet to your feeling, yee apprehēd nothing but anger: reuerēce the working of God, suppose for the present yee vnderstand it not; let the Lord walke on his owne way, and waite thou with patience for comfort in the end: *The Lord will send a gracious rain upon his inheritance to refresh it, when it is wearie: though he kill vs, he shall make vs liue againe.* When hee hath humbled vs to the graue, yet he will raise vs againe. *After two daies he will reuiue vs, and in the third he shall raise vs up, and we shall liue in his sight.* It is no rotten foundation we leane to: *the foundation of the Lord remains sure, and therefore albeit the Lord should slay vs, yet will we trust in him.* He sent a fearfull darknes on *Abraham* ere euer he shewd him the comfortable vision: he strook *Pau*
vnto

vnto the ground, and confounded him before that he couerted him; he strake him with blindness ere euer he opened his eyes: he began hardly with *Iacob* but ends with a blessing; at the first he dealt rigorously in his answers with the woman of *Canaan*, but in the end comforted her. As *Ioseph* for a long time made it strange with his brethren, but at length his inflamed affection compelled him to embrace them; so the Lord though hee make a shewe of an angry countenance toward his owne, yet his inestimable loue and fatherly compassion shall force him to reueale himselfe vnto them in the sweetness of his mercy. *For a little while haue I forsaken thee, for a moment in mine anger, (as it seemed) I hid my face from thee for a little season, but with everlasting mercy haue I had compassion on thee, saith the Lord thy Redeemer.* We shall perceiue in the end that which now in the midst of trouble wee see not; though in our afflictions wee take him as an adversary through the weaknesse of our faith, yet

Esay 45.7.

For in the end he shall shew himselfe a louing Father vnto his owne

Psal.

yet shall wee finde that then God was with vs, working for our deliuerance, when hee seemed to be against vs: let vs not therefore bee cast downe when the Lord worketh with vs after his own maner of working, by means vnknown to vs: let vs learne of *Iacob* to wrestle with the Lord; & with that woman of *Canaan*, cleaue to him the faster, when he seemes to put vs away: we shall find in the end, *The Lord is neare vnto them who are of a contrite heart, and will saue such as be afflicted in spirit.* Yea, we shall with *Dauid* reioyce and glory in the Lord, *It is good for me that euer the Lord corrected me,* the Lord be blessed therefore, for hee hath showne his maruailous kindnesse towards me.

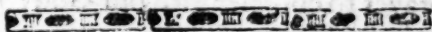
Diuision
of the Hi-
story.

1.

The wrest-
ling, and 5.
circumsta-
nces thereof.

It is now time that we enter into the history it selfe, which hath these two parts: the first sets downe the Angels wrestling with *Iacob*: the second contains the conference of the Angell with *Iacob*, which followes vpon the wrestling. As for the wrestling we haue in it foue things to bee considered:
1. the

1. the time of it : 2. the persons between whom : 3. the maner of their wrestling, whether corporall only, spirituall only or mixt : 4. how long continues the wrestling : and last of all the issue of this wrestling.



CHAP. IIII.

The first circumstance ; the time of the wrestling.

AS for the first, the circumstance of time is noted by *Moses* : *when Jacob* (saith he) *was left alone*. Amongst many reasons that might moue *Jacob* to bee alone, I encline to none more then this ; he sought to be solitary, to the end he might haue the fitter occasion to pray, and poure out his grieffe the more freely and homely into the Lords bosome : for we know that the presence of man is oftentimes a great impedimēt of the free communing of our soules with God, and that the children of Cod wili boldly communicate those

2. 162
The conference between God and *Jacob*.

Solitarines
conuenient
for prayer.

And yet so-
litarines a-
uailes not
without in-
ward atten-
tion.

Cyprian de
orati. Dom.

those secrets to the Lord, which they will not utter to their dearest friends. We haue here then to learne with Iacob, sometime to withdraw our selues from the dearest cōpany of men, that wee may haue the better occasion by prayer to conferre with our God: for hee who loneth wisdom, will separate himselfe to seeke it. Yet are wee to remember, that solitarinesse auailles not without, vnlesse there be silence within: for though the body be remoued from the eyes of men, if the soule in the meane time bee disquieted with bands of restless & troublesome motions, it is not possible that we can pray.

Maxima est segnitia alienari & capi ineptis cogitationibus, cum Dominū deprecari: quasi sit aliquid, quod magis debeas cogitare, quam quod cum Deo loquaris: quomodo te audire à Deo postulas cum te ipse non audias? vis Deum memorem esse tui cum rogas, cum tu ipse memorem tui non sis? hoc est ab hoste in totum non cauere, hoc est vigilare oculis & corde dormire, cum debeat Christianus etiā

cum

cum dormis oculus, corde vigilare. It is
 (saith Cyprian) a very great sloath to be
 alienate and carried away with vnmeet
 cogitations when thou prayest vnto
 God, as if there were any thing where-
 of thou shouldest thinke more then
 this, that thou art speaking with God.
 How desirest thou that God should
 heare thee, when thou bearest not thy
 selfe? or that he should be mindfull of
 thee, who art not mindful of thy selfe?
 by so doing thou art not warie e-
 nough of thine enemy: this is to watch
 with thine eyes and sleepe with thine
 heart, whereas it becommeth a Chri-
 stian euen to wake with the heart when
 the eye is asleepe: *I sleepe, but my heart
 waketh.*

When therefore we goe to pray, we
 must doe as did our Sauiour, when he
 went to raise *Tabitha* from the dead, he
 put the Minstrels and the mourner to
 the doore; and we must put worldly
 thoughts out of our minds, tolerable
 seruants (if so be we vse them as ser-
 uants) at another time, but no way
 tolera-

Canticles.

What pre-
 paration
 should go
 before
 prayer.

Canticles.

Psal. 4.

Matth. 6. 9.

Dan.

Aels.

How care-
full we
should be,
and why,
to seek oc-
casions to
pray.

tolerable in the time of prayer : like the Attles and Seruants of *Abraham*, which he vsed as helpes to carry him forward in his journey, but left them at the foot of the mountaine when he went vp to pray and sacrifice to the Lord. And thus the perturbations of our minde within being quieted, then let vs eschew as farre as possible wee can, all occasions of distractions without vs : let vs with the Spouse in the *Canticles*, follow our Husband into the fields, and there talke with him: or with *David*, let vs examine our hearts vpon our beds and be still : or as our Sauour commandeth vs, let vs enter into our chamber, and shut the doore, and there in secret pray to our beauenly Father. After this manner went *Daniel* to his chamber alone, and *Peter* to the top of the house alone, and *Iesus Christ* went alone to the mountaine to pray all night. And so much the more earnestly should we practice this Lesson, because now by *Iacobs* example wee learne, that then the Lord doth like most

most familiarly to shew himselfe vnto vs, when we are best content to separate our selues from al other pleasures, that wee may get conference with the Lord: whereas by the contrary, when wee neglect to seeke him, and will not do so much as redeeme a time and occasion to speake with him, by forgoing for a while, the company of men, the Lord accounts that he is dishonoured of vs, that we are such as haue little delight in the Lord; yea, preferre every thing before him: and therefore also it is, that the Lord delights not to be familiar with vs, and to acquaint vs with his familiar presence, because we doe not carefully wayt vpon him.

The Lord therefore increase in vs this delight & disposition to pray, that we may esteeme it a benefit & vantage to vs, to haue the least occasiō to pray: for it was neuer yet scene but that a hart to pray hath ever bin an vndoubted fore-runner of a speciall blessing of God to ensue; *If we open our mouth wide the Lord shall fill it: seeking must*
goe

Neglect of prayer is a contemning of God.

True prayer alwayes returns with profit to vs.

Psalm,

Genesis.

How at six
petitions
Abraham
brought
the Lord
from 50 to
10.

Math. 5.

go before finding, and we must knock before it be opened: if we have the first we may be sure of the second. Our Saviour hath assured vs that our heavenly Father will giue his holy spirit to them who desire him. When *Abraham* prayed to the Lord, the Lord answered him in such sort, that every petition he sent forth returned backe with some new gaine: at six petitions he brought the Lord from fiftie to ten, that the Lord promised to spare all *Sodome* for ten righteous. And that which is most comfortable, the Lord left not off answering, till first *Abraham* ceased from praying. As that Oyle miraculously multiplied by *Elisha*, continued so long as the poore widdow had an emptie vessel wherein to receiue it: so may we be sure that the grace of our God, shal without ceasing be multiplied vpon vs so long as our hearts are enlarged to call vpon him. *Blessed are they who hunger and thirst for righteousness, for they shall be satisfied.*

Chap.

CHAP. V.

The second circumstance; the persons between whom the wrestling is.

THe second thing that here comes to be considered, is the persons, between whom the wrestling is. Hee that wrestles here with *Iacob*, is not a Man, albeit *Moses* so calleth him because so hee appeares: neither is hee a created Angel, albeit *Hosea* call him an Angell of God. But hee who wrestles is the Sonne of God, the great Angell of the couenant: *hic homo uerus Deus est, non ex nuncupatione, sed natura*: he it is, who in this combat is the wrestler with *Iacob*.

Where first it is to bee demanded, how it is that *Iesus Christ* appeared to the Fathers vnder the Law, in form & shape of a man, hee not being yet incarnate and made man indeede? the answer is, that appearing of *Christ* in forme of a man, was as *Tertullian* calleth

*Chrysoſt in
Gene. 12*

How as mā
Christ appeared
to the Fathers
before his
incarnatiō.

Galath.

Difference
betweene
Christs ap-
parition &
his mani-
festation
after in the
flesh.

calleth it *preludum humanitatis*, a pre-
signation of his manifestation after in
the flesh: but there is a great difference
betweene the appearing & his incarna-
tion that followed *in the fulnesse of time*:
for first, albeit Christ before his incar-
nation took on him verily the body of
man; yet was he not thē a man indeed,
he was not then *the seede of the woman*;
but when fulnesse of time came, God
sent his Son into the world, made of a
woman: *then the Word was made flesh*,
then tooke he on the seed of *Abraham*
& becam *in all things man, like unto vs*
sin except: then he assumed our nature,
& ioyned it into one substance with his
diuine nature, that is into one personal
vnion: for the straitnesse of the which
coniunction it is said, and most truely,
that Christ Iesus Man is God, & Christ
Iesus God is Man: which before his
incarnation could not bee said of him.
Secondly, vvhereas Christ vnder the
law took on the body of man, it was but
temporall, and for the doing of some
particular errand, which so soon as he
had

had finished, hee laid away againe. But Christ Iesus hath now assumed the nature of man, neuer to bee laid away againe : as hee hath ioyned our nature with his diuine nature in a personall vnion, so also in an euermlasting vnion ; so that there shall neuer be a separation between them.

Alway in this manner of Christs appearing vnto *Iacob*, & other of his seruants before the law, let vs consider the loue of Iesus toward his owne, that for their sake hee is content to abase his Maiestie, and appeare to his seruants, not in a shape answerable to his glorie, but in such a forme as their weaknesse might best consort with : for vvhath kind of more homely and familiar apparation can God vse to man, then to appeare as a man, in the shape most familiar to man ? not as God clad vwith glory and Maiestie, for that way no flesh might abide him. In this, O Lord, thou hast shewed thy goodnes to man: in this our Father *Abraham*, *Isaac*, and *Iacob*, had a prooffe of thy louing kinde-

Christs
loue is
seene in
his fami-
liar appar-
ition to the
Fathers be-
fore the
law.

nelle : and in this, all thy children may see what great account thou makest of them, who loue and feare thy holy Name.

But more abundantly hath he shewed his loue to vs in this last age.

Iren. contr.

Val. l. 3. c.

28

Bern. Ser. 2.

de aduentu

Dom.

Iren. contr.

Val. l. 3. c.

31

Tertul. de

carne Chri-

sti.

Phil. 2. 7.

But what is all this, if it bee compared with that which after followed ? I doe meane with that great loue which now in this last age of the world, according to the truth of his promises hee hath shewed vnto his Church, in that he hath kept the precise, promised, and appointed period of time, wherein he hath appeared to his Church, not in shape of man only, as he did to our fathers, but in the very nature of man. A man indeed, albeit not made man, after the manner of other men ; for he is the Stone cut out of the mountaine without bands : hee was not made man by the operation of man : He is a flower of the field, not of the garden : he grew up like a Branch of the root of Iesse, but not by the ordinary labour of a Gardiner : hee is the second Adam, verie man, but not begotten by man : he being the God of glory, made himselfe of no repu-

reputation, he tooke vpon him the shape of a seruant, and was made like vnto men : & all this he did, that in our nature he might work the work of our redemption. He came downe from the bosome of his Father, as the great Angell of his counsel, to reuale to vs his Fathers will concerning our saluation. It is not customable that honourable personages should come to the poorer, but his compassion of our necessities constrained him : *lascites enim paralytici in grabato, diuinam illam non poteramus attingere celsitudinem* : for we lying sick of the palseie in our couch, were not able to reach vnto that diuine & high maiestie; therefore he humbled himselfe to come vnto vs, because we were not able to goe vnto him.

And heerein hath he vttered toward man his wonderfull loue. Man being man only, aspired to be like vnto God, and so lost himselfe, so that now hee is become worse then a companion to beasts : But Iesus, being very God, was content to become man, that he might

Bern. de ad-
uentu Dom.
Serm. 1

Man lost
himselfe
aspiring to
be like vn-
to God :
Christ
hath saued
man by
humbling

himselfe to
become
like man.

Cyprian de
Idol. van.

Cyp. de
Eleemos.

Esay 53.5

saue man, vvho was lost, O how hath
the loue of Iesus overcome our ingra-
titude ! he became the Sonne of man,
to make vs the sonnes of God : he hath
taken on him our sinnes, and given to
vs his righteousnesse : he refused not to
vndergo that death, which was due vn-
to vs, that he might make vs partakers
of his life. In a word, *Quod homo est
Christus voluit esse, ut homo posset esse
quod Christus est* : That which Man is
Christ would be, that man might bee
made that which Christ is : and there-
fore *humiliauit se, ut populum qui ia-
cebat erigeret ; vulneratus est, ut vulne-
ra nostra sanaret ; seruivit, ut ad liberta-
tem seruientes extraheret ; mori sustinuit,
ut moriens immortalitatem mortalibus
exhiberet* : hee was humbled himselfe,
that he might raise vp his people lying
in bondage : hee was wounded for our
transgressions, that by his stripes wee
might be healed : he became a seruant,
that wee who were seruants might bee
restored to libertie : he suffered death,
that he dying might giue immortalitie

to

to vs that are mortall. This is, O Lord, the greatnesse of thy loue towards vs: the length, and breadth, the height, & depth whereof *al thy Saints are not able to comprehend*: But, O Lord grant that we may daily grow in the feeling thereof, that with ioy of heart wee may resigne our selues fully to thine onely seruice, who so willingly hast giuen thy selfe to be ours.

Ephes.

But to returne to the consideration of the persons who wrestle: yee may meruaile what wrestling can bee betweene parties so vnequall, betweene God and Man, betweene the Creator and the Creature, between the Potter and his Vessell. When the Lord is angry, the foundations of the mountains and earth doe shake. *He breakes downe, and it cannot be built: he shuts vp, and it cannot bee loosed. The pillars of heauen tremble and quake at his reproofe: at his rebukes he dries vp the sea, and maketh the floud desert, there fish rot for want of water, and dye for thirst: hee clothes the beauens with darknesse: hee biddeth his*
light.

How it is that weakemen in wrestling should be party to the mighty GOD?

Psalm. 18

Iob 12

Iob 26

E/ay 50

Job 38

Job 41

1 Sam. 6

lightnings walk, & they say, Loe, here we are: he maketh the depth to boile like a pot of ointment, who is able to stand before this holy Lord? And how then is it that *Iacob* is brought in heere as a wrestler with the Lord? But here you must consider the parties as they are sett downe in this conflict by *Moses*.

Because
God vttereth
not his power,
and holds
vp man by
secret
grace.

The Lord in this vrestling vtters not himselfe as the mighty G O D; he shewes not himselfe in his power, for so should he easily haue confounded his creature: but the Lord vttereth himself as a man, and a man in pith & strength inferiour to *Iacob*. *Iacob* againe is here to be considered, not as a simple man, nor as a man vrestling by his owne strength; but as one standing & wrestling by the strength of God: and hereof cometh his preuailing in this battell: the Lord vtters himselfe less then he is, and makes vp *Iacob* much more then he was. *Magna certè Dei misericordia: in figura hominis luctari voluit cum iusto vt se illius humilitati attēperaret.* And this same is the Lords dealing in
all

Chrysost in
Gene. 32

all his wrestling with his children, that neither dooth hee vse his strength against them, nor yet leave them to their own weaknes. If the Lord should shew himself a strong God in wrestling against vs, then indeed none were able to stand before him. The three Disciples at the sight of Christs glory, when hee was transfigured on mount *Tabor*, fell to the ground astonished: if sinfull flesh be not able to abide the sight of his glory; how shall it endure the dint of his power? and that which is most of all, how could fraile man sustaine the benfall of his wrath and anger, if the Lord would intend it?

Hereof then commeth our standing in these inward conflicts of conscience; that our faithfull God suffers us not to be tempted above our power; hee attayles vs not above our strength; he sees not our sinnes in order before us, that wee should see them as wee committed them; hee permits not his deputy the conscience, to accuse and torment vs according to the merite of our transgressions; hee
miti-

Otherwise
man could
not stand
before
him.

1 Cor. 10.

13

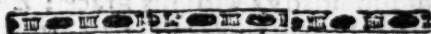
Psal 50

mitigates the stroke of his rod, and extenuates the pith of his hand, when he puts at vs. And with this also by his secret grace he vnderprops vs, otherwise no power should bee found in vveake man, to stand in the meanest of these battels wherein God sheweth himselfe our aduersary party. Yea if the Lord should set vp one of our sinnes to pursue vs, and then withdrawe his secret grace from vs, we should fall into the desperation of *Cain* and *Judas*. And if hee should arme, but one of our owne cogitations against vs, we should become miserable murtherers to our selues, like *Saul* and *Achitophel*. If hee take his breath out of our nostrills, we fall to the ground : or if he should abstract from vs the vse of Reason, which he hath lent vs, we become worse then the beasts. Thus, neither in inward, nor outward wrestlings, haue wee any strength of our owne to stand before him.

Our standing in trouble is onely by the strength of God, who sustaines vs:
hee

hee putt vs with the one hand, and vnderprops vs vwith the other. It is God in vs vvho ouercommeth himselfe opposing vnto vs. *Qui pro nobis mortem semel vicit, semper vincit in nobis.* And this ye may see clearly in his dealing with that woman of *Canaan*: his audible voice was against her, but the secret helpe of his Spirit was vwith her: with one hand hee repelled her, and with the other hee drew her heart neere vnto him.

In wrestlings spiritual, God is both our assaulter & vpholder. *Cyp. lib. 3. epist.*



CHAP. VI.

Consolations for the godly afflicted.

THis I haue marked for thy consolation, thou that art the vvarriour and vvrestler of G O D, that thou maist knowe, *God is the strength of thy life*: and finding it so, maist bee thankful, and entertaine his presence with thee. For whereof (thinkest thou) hath it come, that so many yeares thou hast stood

Psal 94.

17

Psal. 66. 9

Hosea 6.

Psalms.

stood in the middest of so many tentations, that so long thou hast endured these spirituall wrestlings, wherein thy conscience, and GOD who is greater then thy conscience, hath stooode vp thine accuser, hath it come of anie strength in thee? none at all. *If the Lord had not holpen mee, my soule had almost dwelt in silence. It is the Lord that keepeth our soules in life.* The Lord vvhose seemeth our aduersarie, was our secret helper; hee shooke vs with tentations, and sustained vs with his grace: *Euen the Lord who wounded vs, did heale vs; the Lord is the deliuerer of our soules out of all aduersitie.* Otherwise, it had beene impossible for thee (O weake man) to haue holden vp thine head in the least of these tentations, ouer which now through his Grace thou hast preuailed, and obtained the victorie. *Not vnto vs therefore, O Lord, not vnto vs, but vnto thy Name let the glory be giuen.*

It is againe here to be marked, that the Lord vvhon hee appeared most famili-

familiarlie to *Jacob*, hee exercifes him with a vvearifome wrefling; the fuddainnefs & novelty wherof (no doubt) at the firft, did greatly terrifie and difquiet him. The Lord then when hee comes to *Jacob*, cafts not him afleep into a carelefse securitie, but hee tolls and fakes him to and fro, and exercifes him with fighting and ftruggling all the night long. Whereof wee may learne, that even when the Lord is neereft, and moft familiar with vs, then oftentimes our tentations & wreflings will bee neereft. So foone as *Jacob* got the firft bleffing, there-withall incontinent hee fufained the enimitie of his brother *Eſau*, & was forced, for efchewing his crueltie, to vndergoe banifhment: and now when the Lord comes to bleffe him againe, he firft wakes and prepares him by tentation. This is the order of the Lords working: *Bleffed is the man who endureth tentation, for when he is tried, hee ſhall receive the crowne of life which the Lord hath promiſed to them who love him.*

The Lord will not giue his children immunity from troubles.

Iam. 1. 12

It

Spiritual
wrestling, a
witness of
Gods fami
liar presen
ce with vs.

2 Cor.

Proverb.

1 Theſ. 5. 3.

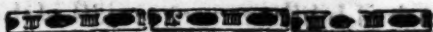
It is not then true which som times
the weak Conscience dooth conceive
& apprehend; that spiritual exercises,
wrestlings, and fightings against tenta
tions, are tokens of desertion, of the
Lords absence, and departure from vs:
by the contrary, they are sure witnesses
of the Lords familiar presence vvith
vs, whether we fight with the *spirituall*
weapons of our vv warfare against carnall
men without vs, or against our owne in
fidelitie, and rebellious affections, la
boring to subdue them, and bring them
captiues to Christs obedience: or against
any other of Sathans tentations, stan
ding with the cōpleat armour of God
at all occasions to resist him: all these
wrestlings I say, are vndoubted tokens
of a spirituall life within vs, and of the
Lords presence with vs in mercie, and
fore-runners of a farther blessing: for
as the carnal peace, and securitie of the
wicked, ends in destruction, and their
pride goeth before a fall: vvhen they say
peace & safety, then shal come vpon them
so darne destruction, like that which fell
on

on the Philistines in the midst of their carnall reioycing (the pillars of their house were not sure enough to sustaine them) so the inward humiliation of Gods children, is by a good token, a sure argument of approaching grace. But as for the wicked, vvith whom the Lord is not, they are no Wrestlers against Sathan & sin, for they are dead in sinnes and trespasses, and haue rendered themselves prisoners & captiues vnto Sathan, *and are taken of him Captiues at his will:* they liue vnder a miserable peace, vvith the enimie of their Saluation: if hee wound them, they mourn not; if hee cōmand them, they resist not. And such (alas) are many in this age; whose eyes it may please the Lord to open, that they may see that miserable state wherein they do stand; & once may bee mooued by his Spirit to sigh vnder this heavy seruitude and bondage, & earnestly to call vnto God for deliuerance.

The wicked being dead captiues cannot fight.

2 Tim.

CHAP.



CHAP. VII.

Comfort for Christs Souldiers.

BVt as for you whom God hath set
 at enmity vwith the Serpent, and
 entred to fight in that battell, vvhich
 once was proclaimed in Paradise, and
 wherein all the souldiers of that *blessed*
seed of the woman must fight by course
 vnto the end of the world: Blessed are
 yee, for hereby ye may know that the
 Lord hath loosed the chaines of your
 captiuitie. Ye are no more the slaues &
 prisoners of sathan, but by grace warri-
 ours against him: ye stand on that side
 whereof the Captaine is, that trium-
 phant Conqueror, the victorious *Lion*
of the Tribe of Iuda, euen that God of
 peace, who shall shortly trample Sathan
 vnder the feet of his Saints. Faint not ye
 therefore because of your cōtinuall ten-
 tations. Think not the Lord is frō you
 because you are exercised with inward
 wrestlings. Wrestling in this life is our
 greatest

*Reus.
 Rom.*

Wrestling,
 a sure to-
 ken of spi-
 rituall life.

greatest perfectiō, an vndoubted testimony of another life in vs, then the life of nature. None can strive against Sathan & sin, but by the spirit of the Lord Iesus: or who can hold, or retaine the Lord till he blesse him, but hee who hath the spirit of the Lord Iesus? Nature wil make no opposition to nature, and Sathan will not strive against himselfe: where striving and wrestling is (striving I meane, for a blessing from God, and wrestling against sinne) there Christ is, there the spirit of the Lord is, and there a new life is. By it thou art knowne to be the good Souldiour of Iesus; to be the man for whom is prepared the Crowne. *For no man is crowned except he strive.* Let it be therefore no discouragement to thee that thou art kept vnder, wrestling with dailie tentations: but rather let it be to thee a witnesse that God is with thee, as he was with *Iacob*.

Further, it is to be considered, that *Moses* saith, a Man wrestled with *Iacob*; so he appeared to bee: but as we

D

hane

In all our
afflictions
we should
go by the
instrument,
& looke to
God as our
partie.

Iob.

haue heard the wrestler was the Lord. This yeeldes a notable lesson for the children of God, that in all our wrestlings, what euer appeare vnto vs, or who euer seem our partie, it is the Lord with whome alway wee haue to doe. This consideration vpheld *Iob*, that worthy warriour, in the midst of his greatest afflictions: when the tempest of winde overthrew the house and destroyed his seauen sonnes, and three daughters; when fire came down from heauen, and burnt his seauen thousand sheepe and his seruants; when the *Sabeans* destroyed his five hundred yoke of Oxen, and five hundred shee Asses; when the three bands of *Chaldeans* tooke away his three thousand Camels: yet in all this he complaines not of the iniquitie of the *Chaldeans* and *Sabeans*; he murmures not against the elements, the aire, nor the fire; he speaks no word against any that were instruments of his trouble; he knew that they were all vnder the Lords commandement to come and goe at his pleasure; he

he turnes his eye towards the Lord, & takes him vp for his partle. *The Lord hath giuen, the Lord hath taken, blessed be the name of the Lord.* And so with this one weapon of godly consideration he keepes off at onetime manifold buffers and blowes of Sathan, & is preserved vnwounded by them; *For in all this, Iob sinned not with his mouth.*

Good were it for vs, if in the whole course of our life, we could remember this: for so should we not be discouraged, & cast down (as comonly we are) by looking too much to the instruments of our trouble. Many things we beare the more impatiently, because we conceit they proceed from men, or other second causes, which we would receiue much more willingly, if we could remember they come from God. *Not so much as a Sparrow, nor a haire of our head falls to the ground without the providence of our beauenly Father: he that keepes our haire will hee not keepe our selues? Si sic custodiantur supersuetudina, in quanta securitate est anima tua? If*

Our impatience proceeds of this, that we look to the instrument more then to God.

Math. 6.

Aug. hb. 14

Daniel.

Samuel.

Ruth.

Tertul. lib.
de patient.

thy hayres bee kept, in what safetie is thy soule? What-euer cup of trouble men prepare for vs, we shall not drinke of it, vntill the Lord appoynt it, and reþer it first with his own hand. *Nabuchadnezar* threatned the three children with a fiery furnace, yet were they not afraid, & all because they considered that God aboue him over-ruled his intentions. *Shimei* cursed *David*, & he was not incensed with anger, because hee considered that the Lord had sent him. And *Nabemi* with this comforted her selfe against the losse of her husband: *It is the Lord* (said she) *who bumbles mee*. All these doe warne vs whom God hath appointed for greater conflicts, that it is a great feeblenesse arising of inconsideratiō, to suffer our soules to be dimoued out of the state of patience, by the inordinate behauiour of any outward instrumēt of our trouble. *Ab sit à seruo Christi tale inquinamentum, vt patientia maioribus preparata in minoribus excidat*. Let such a spot and soule blemish bee farre from the seruants

servants of Christ, that our patience which is prepared for greater conflicts should faile, and fall away in smaller tentations. *If when we run with foot-men they weary us, how shall wee match our selves with horses?* If when wee wrestle with men, who are flesh and bloud, we are so easily overthrowne with euery breath of their mouth, and wounded with their smallest iniuries, that wee faint, and become impotent, how shall *we wrestle against principalities and powers?* or how shall wee resist the fierie darts of the diuell? We haue therefore for helpe of our weaknesse, to gather our thoughts, & remember that who-soeuer be the instruments of our trouble, it is the Lord with whom we haue to doe: so shall we the more easily possess our soules in patience, and giue glory to God,

Ierem. 12. 5.

Rom. 8.



CHAP. VIII.

The third circumstance ; the manner of the wrestling, corporall, spirituall, or mixt.

IN the third roome wee promised to speake of the manner of this wrestling, whether it be corporall onely, or spirituall onely, or mixed. Now that it is mixt, and so partly corporall, and partly spirituall, will appeare by comparing *Moses* and the Prophet *Hosea* together. That the wrestling was corporall, it is cleare, of the disioining of *Iacobs* thigh, whereof *Moses* makes mention : and that it was also spirituall appeares, partly of that which *Moses* saith, that *Iacob* strave for the blessing, and partly of that which *Hosea* saith, that hee preuailed by wrestling and praying.

Hosea 12.4

These are the forest kinde of wrestlings, when the Lord at one time exercises his children both in body and minde

minde, that his heauy hand of sicknes,
pouerty, or som such like is vpon their
bodies, and therewithall heauie inward
troubles vpon their mindes. This is in-
deed a very hard estate: for as Salomon
saith, *The spirit of a man will sustaine his
infirmities, but a wounded spirit who can
beare it?* and yet with both those at
one time the Lord hath exercised his
dearest seruants so hardly, that the ve-
hemency of their trouble hath forced
them to powre out most lamentable
complaints; *My heart (saith David)
is wounded within mee. My spirit is in
perplexitie, and my soule is amazed. The
Lord renewes his plagues, and increa-
seth his wrath against me (saith Iob) so
that changes and armies of sorrowes are
against mee: the Lord suffers me not to
take my breath, but fills mee with bitter-
nesse. The Lord (saith Nabon) hath
giuen me much bitterness. I haue sigh-
tings without, and terrours within, saith
the Apostle. It is a common diseale
of the children of God in their trou-
bles, to thinke that their troubles are
singular:*

Sore wrest-
lings when
God at one
time hum-
bles his
children:
both in bo-
dy & mind.

Pf. 109. 22.
Ps. 143. 4.

Iob 10. 17.
Iob 9. 8.

2 Cor. 5. 7.

1 Cor. 10.

A rare tentation whē Gods working seems to fight with his word and promise.

singular: I haue therfore marked this, that none of them should think themselves fellowlesse, when the Lord deales with them after this manner: *For no tentation hath overtaken you, but that which appertaines to men.*

Wee haue heere in like manner to mark another kind of tentation, whereby God tries the faith of his children: which is, when his work seemes directly to fight against his word, so that in working with his children hee appeareth to come against his promise. As for example, the Lord hath promised, that if I repent, hee will forgieue; if I mourne for my sinnes, he wil comfort me; if I aske from him, hee will giue vnto me, so saith he in his word: Yet I finde in his working with mee, the contrary, will the troubled conscience of the Childe of God say: I doe repent from mine heart of my sinnes, and am sorrowful that euer I offended my God, but I cannot feele the Remission of them: I mourne, but *the Comforter who should refresh my soule commeth not.* I call

call and cry night & day, but the Lord heareth mee nor. Vnto this estate I knowe that oftentimes the dearest of Gods Children are brought: as if the Lord had forgot to be mercifull vnto the, and shut up his tender mercies in displeasure, they can finde no promised rest in their soule, nor peace to their troubled mindes.



CHAP. IX.

How we should behaue our selues in this temptation, wee are taught.

THou therefore whose heart is set to seeke the Lord, & in this perplexitie wouldst know what to doe, and how to behaue thy selfe, I can no better way resolute thee, then to send thee to looke vnto *Abraham, Iacob, Iob*, and the rest of those, who haue been exercised with the like tentations before thee. Marke therefore, and consider how the Lord commanded *Iacob* to go backe againe vnto *Canaan*, and promised to be with him,

1.
By *Iacob.*

him; yet now in the iourney (as it would seeme) he comes against him. He bad him goe forward, and yet disioyns his thigh-bone, and so vnables him to goe as he was wont. Notwithstanding *Iacob* still cleaues fast to the promise of the Lord, being perswaded that the Lord could not faile him; and therefore contrary to his present sense and feeling, trulling still on the word of the Lord, for all the appearing contrariety of his working, hee craves a blessing from him that wrestles with him.

4.
By *Abraham.*

Againe, will yee looke vnto *Abraham* our Father? the Lord made him a promise, that in *Isaac* his seede should be blessed; and yet he commands him to slay him. A wonderfull tentation, that the Lord commands him to slay that child in whom hee had promised the multiplication and blessing of his posterity: for here the promise of God & his commandement seeme to fight together. Yet *Abraham*, strengthened in the faith, as he received *Isaac* from the dead wombe of *Sara*, doth not doubt
but

but God was able to raise him from the dead againe, and therefore resting on the Lords promise, he spares not to sacrifice *Iaac*, beeing fully assured that the Lords apparant contrary working, could no way be preiudiciall to the verity of his word. O strong! O rare! O wonderfull Faith! Therefore the Lord who giueth no vaine stiles to his seruants, honoreth *Abraham* with this name, *the Father of the faithfull*. For by his example our weaknesse is strengthened to giue credit to the Lord, when he speaketh to vs.

And the same lesſon of Faith, is in like manner taught vnto vs by the example of patient *Iob* (for many school-masters and examples haue wee on whom the ends of the world are fallen.) No doubt he had laid vpon the promises of God in his heart, whereupon he dependeth: yet doth the Lord handle him so hardly, both in bodie and minde, as if hee were determined to keepe no promise vnto him: yet *Iob* for all this, distrusts not in the truth of
Gods

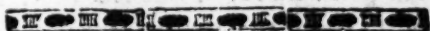
3.
By *Iob*.

Gods promise, but gripes them so surely, that in his greatest extremity he resolves, *O Lord, albeit thou shouldst slay me, yet will I trust in thee*: that is, albeit Lord thou shouldst deale hardlier with me then thou hast done, yet will I neuer thinke but thou wilt bee mercifull to me according to thy promise: there is a heart knit to the Lord; there is a soule cleaving to God without separation, that thus concludes; *O Lord, none of thy workes shall make mee to misbeleue thy word*: though thou cast me downe to hell, my eye shall be vpward towards thee, & my soule shall loue thee, euen when it appears thou saist that thou hast no delight in me.

And the like also may we see, in that woman of *Canaan*, according to that promise: *Asks and it shall be giuen, call on me in thy trouble, and I shal heare thee, and deliuer thee*. Shee cries, *O Lord haue mercy on me*: but at the first gets no answer. She cryeth againe, and againe, but contrary to another promise, as it would appeare; *God giues to all men liberally,*

4.
By the wo-
man of Ca-
naan.

liberally, and reprocheth no man, not only is shee refused, but reproched as a dog, & one not meet to eate the childrens bread: but at the length, leaning without wauering to the Lords promise, shee receiues a fauourable answer, O woman, great is thy faith.



CHAP. X.

Let vs euer leane to the word of God, how strange soeuer his worke seeme vnto vs.

OF all this then the lesson ariseth vnto vs, that when ere the Lord shall exercise vs so hardly, as to our iudgement Gods working with vs seemes to fight with his promise made vnto vs, so that suppose we pray, and we mourne, and we seeke comfort, we can finde none; yea, the more we pray, the more our trouble encreaseth; yet let vs not despaire, but learne at our brethren, who haue fought the like battell before vs, so rest assuredly on
Gods

*Psal. 119.
73. ver. 89.*

*Esa. 38. 19.
Psal. 119. 18.
Psal. 89 33.*

Gods promise, for in the end his hardest working shall bee found to tend vnto the performance of his promise made to vs in Christ Iesus: let the Lord walke on in his secret wayes knowne to himselfe, and let vs giue to the Lord his glory, I know, O Lord, that it cannot bee but well with them, who loue thee. I know, O Lord, that thy iudgements are right, for thy word endureth for euer in heauen, and thy truth is from generation to generation. Heauen & earth shall passe away, but one ior of the word of God shall not passe vnfufilled. O happy are they to whom the Lord hath made a promise of mercy! they shall sing in the end with Ezechiel: The Lord hath said it, and the Lord hath done it: he will stabliff the promise he hath made to his seruant, and hee will not alter the word that hee hath spoken with his lips. Wherefore, O thou that art afflicted, and humbled in spirit, disquieted within thy selfe, Waite vpon God, and thou shalt yet giue him thanks.

Now in the fourth roome, we haue
to

to speake of the time, how long the wrestling continued. *Moses* saith, it lasted to the breaking of the day. Heere then is a new mercie to bee marked; the Lord will neuer so exercise his children with wrestlings, but in regard of their weaknesse, grants them some intermission, & a breathing time, least they should faint: he will lay no more vpon them, then they be able to beare, neither suffer his rods to lie longervpon their backs, then may serue for their weale. All our afflictions are measured by the Lord, in quantitie, quality, and continuance of time; for quantity, the Lord appoints to each one of his children a cup of affliction conuenient for their purgation: and as for quality, he tempers also our afflictions, that where of their owne nature they are exceeding bitter, being the fruites of sinne, worse to drinke then the waters of *Marah*, vntill *Moses* changed them by prayer, and made them sweet; he alters them, in like manner, by the vertue of the Crosse of Christ, and his inter-

4.
The fourth
circumstance,
how long
endureth
the wrest-
ling.

1 Cor. 10. 13

Our afflic-
tions are
measured
in quanti-
ty, quality
and time.

intercession for vs, they become so sweet and delectable, that we reioyce in tribulation. And as for time, he giues vs but dayes of tryall and affliction, houres of tentation, attending to his good pleasure and wisht dispensation. If we call *Shadrach, Meshach, and Abednego* into the fire, one like the Son of God shal go with them, and wait vpon them, and relieue them in conuenient time. Yea, no Goldsmith waites so diligently vpon his gold to take it out of the fire in due time, as the Lord attends vpon his children, that in due season he may draw them out of their troubles. *Jacob* wrestled no longer then the dawning, and all our troubles haue an appoynted time of deliuerance. *Weeping may abide in the euening, but ioy commeth in the morning.*

Psalm.

This shold teach vs patience in trouble, for there is no deliuerāce till God giue it.

And of this ariseth to vs a lesson of patience, that so long as it pleaseth the Lord to exercise vs with any crosse, so long should wee be content to beare it; not struing to cast off the yoke, vn-til it please the Lord to take it from our neck.

neck. *Noah* was weary of his abiding in the Arke a yeere and a day (for so long he remained) and no doubt when hee saw the ground he was greatly desirous to come forth: but he will haue no deliuerance till the Lord who closed him in, command him also to come out; & in very truth there can bee no deliuerance but that which commeth from the Lord, as this one notable example among moe makes manifest vnto vs. When the Angell commanded *Lot* to escape for his life to the mountaine, he requested the Angel for licence to tarrie at *Zoar*: and so where the Lord pointed out the moũtain for the place of his deliuerance, he himselfe makes choise of another; but when he obtained that which he desired, durst he for all that abide in *Zoar*? no certainly, he could neuer liue without feare, vntil he went forward to the mountaine, wher vnto the angel at the first directed him. So that both the time, and the place & the maner of our deliuerance must be referred to the Lord, & not elected

E

by

by our selues. Then we rest in quietnes, when we rest on the will and mercie of God, not vpon our owne deceitfull refuges of vanitie.

How foolish the wicked are who seeke deliuerance by other means.

And here is discovered the foolishnesse of the wicked, who being impatient in trouble, haue recourse with *Achaziah* to *Beelzebub*, to *Sathan*, or his instruments, seeking by sorcerie, charming, or som other such vnlawful meanes to preuent the Lords deliuerance. Alas, these blinde wretches see not that when after this manner they seeke to free themselves, they fall vnder the danger of an euerlasting wrath.

When *Hananiah* that false Prophet brake that yoke of timber, which the Lord put about the necke of *Ieremie*, to presignifie the captiuitie of *Babel*, the Lord in stead of it, put a yoke of yron about his neck, which *Hananiah* was not able to breake: so shall it bee with thee, O thou, who withdrawest thy selfe from the Lord; thou who wilt cast off the yoke of God, and not tarry till the Lord deliuer thee: in stead of a yoke

yoke of wood, the Lord shall fasten thy neck with a yoke of iron: that is, in stead of a light temporall affliction, whereof thou hast freed thy selfe for a time by meanes vnlawfull, the Lord shall sting thee with Serpents and Cockatrices, which thou shalt not bee able to charme; he shall cast thee into that Lake which burneth with fire and brimstone, and shall binde vpon thee for euer that terrible wrath, which is a wrath to come, except in time thou repent.

But leauing the wicked, let vs learne of *Iacob*, who with patience continues in the wrestling as long as the Lord will wrestle with him; so that as the Lord began it, so is hee the first that breaketh it off. We may indeede with a good warrant, pray for deliuerance out of trouble, saying with Christ our Lord, *If it be thy will, Lord let this cup passe by me*; but alwaies so that wee submit our will to the Lords moſt holy will; neuertheſſe, *not as I will, but as thou wilt*: and in the meane season, so long as it shall please the Lord to keep

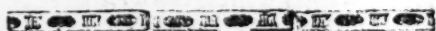
Ier. 28.13.

We should pray to the Lord in trouble, but not preuent him.

Psa. 16. 20.

Psa. 27. 5.

vs vnder affliction, let vs beware that we murmur not, neither limit the holy One of Israel, to prescribe vnto him either the time or manner of our deliuerance. Reserue to the Lord his owne praise; he is the Lord that saueth vs, and vnto the Lord belongeth the issues of death: Wait thou patiently on the Lord: Commit thy way to him, trust in him, and he shall bring it to passe.



CHAP. XI.

Verse. 25. And when he saw that he could not preuaile,

5.
The fift
circūstance,
the euent
of the
wrestling.

THE fift thing wee promised to speake of, is the euent and issue of the wrestling; where wee see that the wrestling is so dispensed by God, that in the end, the victorie inclines to Iacob: So saith Moses heere, The Lord saw that hee could not preuaile. This speech dooth not import any superiour strength in Iacob, but an abundant mercie in God. The Lord cannot,

Esay 40.

is no other thing, but hee will not: hee is the God of heauen and earth; hee that speaketh, and it commeth to passe: all the nations of the earth compared with him, are but as a droppe of a bucket. If he had pleased to haue taken from *Iacob* his breath out of his nostrils, he might easily haue confounded him, and laid him dead vpon the ground. But it pleased him by secret strength to make *Iacob* victorious; yet not so, but that hee carrieth away some marke of his weakenesse & infirmitie: For the Lord disioyns his thigh-bone, and maketh him to halt: and that partly for *Iacobs* humiliation, least hee should impute the victorie vnto his own strength, rather then the Lords mercy; and partly that it might be a memoriall vnto him all the daies of his life, and a prouocation to thankfulness. As also the Lord gaue him this mark in his body, as *Theodorēt* thinketh, to assure him that it was no fantasie, nor vaine vision which had appeared vnto him.

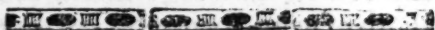
And in this is shadowed vnto vs, the

manner of that victory which the children of God obtain in their wrestlings, to wit, that it is such a victorie as is not without a wound. A notable wrestler was *David*, yet he had sundry times the foyle. A notable wrestler was *Peter*, and such a one for whom Christ prayed that his faith should not faile, because hee knew that Sathan was to lift him; yet was hee deadly wounded by a very weake instrument. A notable wrestler also was the Apostile *Paul*: many rare reuelations received hee of the Lord; hee did much in his calling to draw many to righteousness; hee laboured more abundantly then all the rest of the Apostles; he sounded powerfully that Trumpet which cast down the walles of spirituall *Iericho* wheresoever he came, so that from *Ierusalem* to *Illyricum* hee made the Gospel of Christ to abound. Yet least he should be exalted out of measure, an Angell of Sathan was sent to buffet him. *Noah* that preacher of righteousness to the old world, was spotted with drunkenesse, so

so *Moses* speaketh of him : though *Basil* excuse his fact, that in respect he was the first planter of a Vineyard, his drunkennesse came rather of the lacke of experience, that hee knew not the strength of wine, then of his intemperance, yet the spirit of God marketh it in him as a blemish. No victory then to the children of God in their bat- tels in this life without some wound. Who can say he hath so fought against sinne, that at no time hee hath beene ouercome by sinne? the best hee that euer liued in the world (our blessed Sa- uour excepted) hath had his *breuia leniaq; peccata; quamuis pauca, quam- uis parua, non tamen nulla*; And those sinnes, as they were done by them, so are they written for vs, not for our imi- tation, but for attention; not that wee should make sport of their weaknesse, as *Cham* did of his fathers nakednesse: *qui lapsu alieno gaudet, gaudet Diaboli victoria*, hee that reioyceth at another mans fall, reioyceth at Sathans victo- rie: but rather, *ut medicamenta nobis*

In our spi- rituall bat- tels we get no victory without a wound.

de alienis vulneribus faciamus, that so knowing our owne weaknesse, we may learne by their example to take heede to our selues.



CHAP. XII.

Verse 26. *And he said, Let me goe.*

The second
part of the
Historie
containing
the confe-
rence be-
tweene Ia-
cob and the
Angell.

HAuing spoken of the wrestling that was betweene the Lord and *Iacob*, it now remaines we speake of the conferēce, that vpon the wrestling fell out betweene them.

The Lord beginneth the conferēce, and he craues of *Iacob*, that hee would let him goe. This may seeme very strange, that the Lord this manner of way should speake vnto his seruant: he that loosed the coupling of *Iacobs* thigh, might he not haue loosed the grasps of *Iacobs* hands? hee that came to *Iacob* without *Iacobs* knowledge, might he not haue gone without *Iacobs* licence? He might indeed: yet doth he make intimation of his departure vnto
Iacob

Jacob, and why? onely to stirre him vp the more earnestly to seeke his blessing before he goe.

This is the Lords manner of dealing with his children, that hee makes the shew of his departure from them to be a meanes that prouokes them to draw neerer vnto him: so that spirituall desertions are prouocations whereby Gods children are wakened more earnestly to desire the continuance of Gods mercy with them. When Iesus Christ accompanied his two Disciples to *Emmaus*, and communed with them by the way, when they drew neer to the towne, Iesus made him (saith the Euangelist) as if he would haue gone a little further, onely to stirre them to seeke his abiding with them. In the doing of our Saviour is figured vnto vs the maner of the Lords working with his children, who sometimes doth so behaue himselfe, as if he were instantly to depart and take his holy spirit from the; which shews of spirituall desertion because they are exceeding gricuous

to

Threatnings of spirituall desertions, are prouocations of the godly to draw neere vnto the Lord.

Luk. 24. 20

to the godlie, let vs for our comfort consider, the Lord by them seeketh no other thing but to encrease our faith, to kindle our loue, to stirre vs vp vnto greater seruency in prayer, that wee may with *Iacob* constraine the Lord to carrie and blesse vs: and with the two Disciples may cry; Lord abide with vs, and forsake vs not.

The Lord
will haue vs
to pray for
those same
blessings
that he hath
concluded
to giue.

For we are to vnderstand, that the same blessings which God hath concluded to bestow vpon his children, he will haue vs to aske the before that he giue them: the Lord came at this time to *Iacob* of purpose to blesse him, and yet hee makes as if he would goe away and not blesse him; not that hee had changed his minde, but because he will haue *Iacob* to pray for that blessing of corroboratiō which he had concluded to giue him. And let this warne vs, in the least threatning of a spirituall desertion to lay hold on the L. by prayer; least for fault of seeking, we close vp the Lords hands, which are ful of blessings ready to be bestowed vpon vs.

Againe,

Againe, wee are to consider that the Lords presence in like manner cannot bee continually kept in this life : neither from the beginning haue any of the children of God enjoyed it at all times. Where, for the better vnderstanding of the lesson, & our further comfort, we must distinguish between these two kinds of the Lords presence: there is a presence of the Lord which is felt & perceiued, there is another which is secret and not perceiued, yet known by the effects. The secret presence of God is continually with his Children where-euer they go, ruling, guiding & sustaining them in all their troubles, according to his promise, *When thou passest through the waters I will bee with thee, that they doe not overflowe thee, when thou walkest through the fire thou shalt not bee burnt.* As for vs wee haue our owne vicissitudes of feeling, and not feeling: wee are changeable, but the Lord remaineth the same; whom hee loues he loueth vnto the end, hee will neuer leaue vs, nor forsake vs: but
by

The Lords presence is not enjoyed without intermission in this life.

Two sorts of the lords presence: one secret, which we neuer want: another felt, which alwaies wee enjoy not.

Esay 43. 3.

by his secret presence he entertains life in our soules, when to our owne iudgement wee are become altogether dead & senseless, as there is a *substance in the Elme and Oake, even when they haue cast their leaues.* And this, as I said, appeareth by the effects, that we haue stood in many tentations, wherein we could feele no present grace vpholding vs.



CHAP. XIII.

What notable effects the felt presence of God bringeth with it.

THe other sort is, when not onely God is present with his Children, but also makes theselues sensibly perceiue it by inward & glorious feelings: this presence when we get it, makes a suddaine change of the whole man, it raifeth vs from death to life, it maketh a cōfortable light to shine where tearefull darknesse abounded, it makes our faith liuely, our loue feruent, our zeale burning, and our prayer earnest. Then

is our water turned to wine, our sighes are turned into songs, & our mourning into glorious reioycing, because *the Bridegroom* is with vs, and *the Comforter* that doth refresh our soules is come to visite vs. This presence is as evidently felt of them to whom it is graunted, as was the descending of the holy Ghost perceiued of the Apostles, to whom he came.

This presence sometime is granted before trouble, as here vnto *Iacob*, and then it is a preparation of him that gets it, to the battell: it imboldens, encourages and strengthens him in such sort, that he feares not in Gods cause to encounter with whatsoeuer aduersitie. Hee triumphs with *Dauid*: *The Lord is my light and my saluation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?* This presence makes *Iacob* with his family goe forward in the face of *Esaue*, and of his armed men without feare, where before he was afraid at the rumor of his coming. This presence made *Moses* highly

This felt presence before trouble is as a preparatiue.

Psa. 27. 1.

lightly regard the angry countenance of *Pharaoh*, because hee had seene him who was inuisible. This presence made *Paul* goe vp with ioy to *Hierusalem*, where he knew he should be in chaines for the name of *Iesus*. This presence hath emboldened many faithfull Martyres to offer their bodies more freely and willingly to the fire for the testimony of *Iesus*, then euer any worldling hath stept into his bath to wash himselfe, or to his bed to rest him. Let *Peter* be prepared with this presence, and hee will preach *Christ* boldly in the face of a Councel that condemned *Christ*: let *Peter* bee vnprepared of this presence, and he will deny *Christ* at the voyce of a simple damsell.

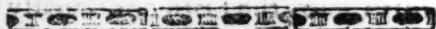
And after
trouble it is
to Gods
children a
restorative.

Sometime againe this presence is graunted to his Children after their long continuance in some trouble: and then it is to the as the needings of that childe whom after swouning *Elisha* reduced vnto life; or as the glimps of the bright shining Sunne to the tender fruites of the earth, which before hath beene

beene oppressed with blasting, and
 consuming tempests: it brings to the
 children of God a pacifying of all these
 distrustfull perturbations, which did
 before disquiet them: yea, it so delights
 and rauishes them, that with the three
 Disciples on mount *Tabor*, when they
 had seene a little glance of Christs glo-
 ry, they cry out, *It is good for us to bee*
heeere. Yea, they wish, oh that my soule
 might for euer abide in this happie
 state and condition! But, as I said be-
 fore, to enioy the Lord continually in
 this manner, is not giuen to any man
 vpon earth: for a while he will be fami-
 liar with thee, as hee was with *Iacob*;
 but soone after he must goe, and thou
 must learne to reuerence this dispensa-
 tion of his presence, and not to be dis-
 couraged because for awhile he is gone
 from thee; yea, albeit with *Marie*, one
 (word (of many sorrowes) should pierce
 through thy soule, yet with her also mag-
 nifie the Lord, and let thy spirit reioyce in
 God thy savior, blessing him with hart &
 mouth, that he looked to the base estate of
 his

Math. 27.4

his servant. Account thy selfe happie that at any time the Lord shewes thee his merciful face, being assured that he who hath giuen thee an earnest penny, will in his own good time, giue thee the principall summe; and that the glimps of mercy which thou hast gotten, are pledges of a fill of mercy, which yet abides thee: for so David of that which he had felt concludeth, Doubtless, kindness & mercy shall follow me all the daies of my life.



CHAP. XIII.

The presence and absence of God, is euer dispensed for the good of his own Children.

For the Morning appeareth. These words containe the reason why the Lord desireth that *Iacob* should let him goe; because *the morning appeareth*. This at the first seemes a strange reason. Is it not alike to thee, O Lord, to abide with thy seruants in the morning

as

as in the euening? or is there O Lord with thee any such distinction of time? Surely none at all; for thou O Lord art covered with the light as with a garment, even the darknesse with thee is light: yea, those bright Angels that stand about thy throne, make the midnight where they come, for shining light like the noone-tide of the day. But we must consider that this reason respects not the Lord, it respecteth *Jacob*; and so the meaning is; It is for thy cause, O my seruant *Jacob* that I desire to goe, for now the morning appeareth, and thou must goe on in thy iourney, thy seruants and familie wil wait for thy comming, as being vncertain whether they shall remooue or remaine, till thou direct them, and therefore that I stay thee no more from them, let me go.

And of this wee may more euidently perceiue that which I said, how the going and comming of the Lord to and fro his children, is alway ordained and dispensed for their weale: vwhen hee commeth, when he goeth, all is for our

F weale.

Psa. 104. 2

It is granted for our consolation, and taken away for our humiliation.

Bernard.

weale. *Ne timeas o Sponsa, nec existimes te contemni, si paulisper tibi sponsus subtrahit faciem suam: omnia ista tibi cooperantur in bonum: de accessu & recessu lucraris.* Be not afraid (saith Bernard) O Spouse, neither thinke that thou art contemned, albeit for a short while the bridegroom vvith-draw his face, al that he doth, workes for the best vnto thee: thou hast gaine both of his comming to thee and of his going from thee. And this for the comfort of one exercised vvith spirituall desertion hee dooth explaine more cleerely in the vvordes vvwhich he immediatly subioynes, *Tibi venit, & recedit: venit ad consolationem; recedit ad cautelam, ne magnitudo consolationis extollat te: ne si semper adesses, exilium deputares pro patria, & arbam pro pretii summa: paulisper permittit nos gustare quam suavis sit, & antequam plane sentiamus se subtrahit, & ita quasi alio expansis te promocat ad volandum: hec cometh (saith he) for thy consolation, and goes for thy vvarning & humiliation, least the greatnes of his comfort should*

should puffed thee vp: & least if he were alwaies present thou shouldst esteeme this place of thy banishment for thine owne country, & shouldst take this earnest for the principall summe, hee lets thee taste of his sweetnesse for a short while, & incontinent before thou find it fully, he withdrawes himselfe, and so as it were with his wings stretched out ouer thee, he prouokes thee to mount vp and flee after him.

This is the reason why the Lord dispenses in such sort his presence and absence vnto his children. If at no time hee shewe himselfe vnto vs, then wee should be overcome of that heauinesse vnder which vve lie through manifold tentations: and if alwaies hee should be familiar with vs, then we would take the earth for the heauen, & forget our fathers house which is aboue; therefore sometime hee withdrawes his presence from vs, that he may teach vs to become wearie of this barren wilderness wherein vve liue: absent from our Lord. Hee ascends manytimes from vs, that

Spiritual
desertions
are prouo-
cations of
vs to fol-
lowe the
Lord.

wee may stand like these Disciples on the Mount of Oliuet, not looking downward to the earth, but gazing and looking vward to our Lord who hath gone from vs; hee giues vs a little taste of his graciousness, and then he goes, but goeth in such sort that hee cryes after him, *Come and see*. Not of purpose to defraud thee of any ioy that is in him, doth he goe from thee: onely that hee may prepare thee to follow him to that place, wherein he will communicate to thee the fulness of ioy, and let thee see that glory hee had with his Father from the beginning. He wil not alway carrie from vs, least wee despaire, neither yet alway remaine with vs on earth, least we presume: sometime hee will kilse vs with the kisses of his mouth, and as it were with the Apostle rauish vs vp to the third heauens: other times againe (as it seemes) he casts down his angry countenance vpon vs, he humbles vs to the hell, and permits sathan also to buffet vs, least we should be exalted out of measure. Alwaies this
com-

comfort wee haue of the Lords working with vs, that as heere wee see hee comes to *Iacob*, and goes from him for his weale: so whether he shew himselfe familiar with vs, or againe for awhile hide his face from vs, in both the one & the other, he is working for our comfort and weale. Only let vs possesse our soules in patience, and giue glorie to GOD.



CHAP. XV.

How the inward exercises of conscience, worke in the godly a diuorcement of their soules from all creatures, and a neerer adherence to the Lord.

WHo answered, I will not let thee go. Perceiue here, how the shew of the Lords departure worketh in *Iacob* a more constant cleauing, and adhering to the Lord. This (as I said before) is a notable fruite which all the Lords spirituall desertions do work in

his children; it augments in them a desire of mercie, and a more earnest carefulnesse to seeke the Lord. And this also vvee see in our daily experience: for among all them vvhoe professe the Name of Iesus Christ, yee shall finde none more seruent in prayer, more continuall in mourning and sighing for their sinnes, none that doe thirst more earnestly for mercy, then they vvhom God hath humbled in their spirits with threatnings of spirituall desertion. As heere *Iacob* is more vvakened by this one vvord, *Let me goe*, then by all the rest of the wrestling: so is there nothing goeth so neere the heart of the godlie, as dooth the shew of the Lords departure from them; they are neuer so louing to him as at those times vvhen he seemeth to count least of them: if hee looke angrily vpon them, the more pittifully looke they vnto him: if hee threaten them, they threaten kindness vpon him: the hardlier that hee answereth them, the more importunately doe they cry vnto him: then vvith

David

David, they water their couch with tears, and call upon God all the day long. Their eyes cast out water continually, when the comforter that should refresh their soules is away from them.

Lam 1. 14

In a word, these desertions worke in Gods children a diuorcement of their soules from the delight of euery creature, & a straiter adherence to himself: when hee threatens to goe from them, they follow him with these lamentable voyces, *Turne again, O Lord, and cause thy face to shine upon mee, that I may be saued: O Lord take from me what thou wilt, take from me all the worldly comforts that euer thou gauest me, only let me enioy thy selfe; For whom haue I in the heauens but thee? and I haue desired none in the earth with thee; my flesh failes me, and my heart also, Lord faile thou me neuer: when thou hidest thy face I am sore troubled, returne therefore, O Lord, & be merciful to me, be thou the strength of my heart, and my portion for euer, for thy louing kindnesse is better then life. These are the effects of sanctified trou-*

trouble, which I haue marked, that wee may be comforted, and not discouraged when we finde that our outward or inward troubles produce into vs a loathing of earthly pleasure, and a more feruent loue of our God:

There is a struing with God acceptable to him; and namely, when wee will take no refusall of that that God hath promised.

We haue yet more narrowly to consider this answer that *Iacob* giues to the Lord: *I will not* (saith hee) *let thee goe*: Is this a seemely answer for a seruant to giue vnto his Lord? when the Lord saies, *Let mee goe*, becomes it *Iacob* to answer, *I will not let thee goe*? Is this good religion, in anything to strue with the Lord? Yea indeede, there are some things wherein the Lord is verie well content that thou strue with him; as namely, when the Lord hath promised anie thing to thee, and thou hast his word for thy warrant, to seek it in such sort, that albeit the Lord say thee nay, yet thou wilt receiue no refusal at his hand: this is a strife, which pleaseth the Lord, for in effect it is no other thing but a constant affirmation that his truth is inviolable. After this manne,

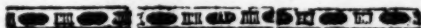
manner the woman of *Canaan* stroue with him, shee would take no deniall of that which hee had promised: and after this manner here also *Jacob* strives with him, hee will not be denied of a blessing: and *Moses* also stroue with the Lord, protesting hee would not go forward one foote, vnlesse the Lord went with him; because the Lord had so promised. But farre be it from vs to stroue with the Lord as the wicked doe, grieuing him daily with our murmurings and rebellions, still liuing in contrarie tearmes with the Lord. *Woe bee to him that strineth with his Maker: doe yee prouoke the Lord vnto anger? or are yee stronger then hee?* The end of this strife to them wil be horrible cōfusiō.

There is yet farther to be considered in these words of *Jacob*, how hee saith to the Lord, *I will not let thee goe*; by what meanes is this, that *Jacob* is able to hold & detaine the Lord? The Prophet *Hosea* will resoīue this: It was (saith hee) by mourning and weeping that *Jacob* preuailed, and helde the
Angell

Nothing
in the
world so
strong as
the prayers
of the god-
ly: for they
are the
bands
whereby
the Lord
is holden
and de-
tained.

Angel, whilst he got the blessing. There is nothing so strong in the world, as the prayers of the godly, they are the only bands by which the Lord is holden, and detained: the Lord will not be restrained by all the powers of the earth, neither will he cease to doe any worke that he is about to doe, for the cries of all the men in the world: yet the prayers of his children are able to constrain him to poure downe an vnderferued blessing, and turne away a iust deserued punishment. When the people of *Israel* had fallen from God by worshipping the golden Calse, the Lords anger was highly incensed and kindled against them, which moued *Moses* to fall downe on his face before the Lord, beseeching him to bee appeased towards his people, for the glorie of his Name: This prayer did in such sort restraine the Lord in the midst of his anger, that he is compelled to say vnto *Moses*, *Let me alone, that my wrath may wax hot against them, for I will consume them.* This manner of speech vsed by the

the Lord, declares that the prayer of *Moses* did bind and hold in the vvrath of God, that it brake not out vpon this people. In like manner vve read in the Gospell, that vwhen Iesus vvas passing by those two blind men, vwho cryed vpon him, *Osanna, thou sonne of Dauid haue mercy vpon vs*; albeit the multitude regarded not their crying, and the disciples also (as it seemes) tooke little thought thereof, yet Iesus was mooued thereby to stand still. They could not come neere for the multitude to laie hands on him, but their prayers reached vnto him, & did so take hold vpon him, that by that place he could not go vntil he had giuen them a comfortable answer. *The prayer of a righteous man auailes much, if it be powred out in faith.*



CHAP. XVI.

Prayers of the godlie must be forcible and acceptable to God, seeing they come from his owne spirit.

This

Rom. 8

Bernard. in
fest Pentec
Serm. 1

THis then is the great comfort of
 the godly, that our prayers are ef-
 fectually, & are (as I may call them) the
 Lords owne bands wherewith wee are
 able to detaine and hold him, till hee
 bleesse vs. And no meruaile, seeing these
 prayers are not ours, but the intercessi-
 on of Gods owne spirit in vs, powred
 out in the name of Christ, in whom he
 is euer well pleased. For, as for vs, *We*
know not what to pray as we ought: but the
spirit it selfe makes request for vs, with
sybes which cannot bee expressed. And
 therefore may wee boldly thinke, that
 the Lord wil not despise them. *Spiritus*
est in quo clamamus, Abba Pater: sicut
in nobis interpellat pro nobis, ita in patre
delicta et o donat pro ipso patre: quod postu-
lamus, idem ipse donat, qui dat ut postu-
lemus. It is the spirit (saith Bernard) by
 whom wee cry, *Abba Father:* as in vs
 the spirit makes request for vs, so with
 the Father he grants our requests, and
 forgives vs our sinnes: that for which
 wee pray euen hee giueth vnto vs, who
 giueth

giueth vs this grace to pray. Let vs therefore pray continually, and strengthen by these godly meditations our feeble harts, and weake handes, that they faint not in prayer. Let vs go and desire good things from the Lord, seeing wee haue the Lord bound to vs by his promise: *The Lord will fulfill the desire of them that feare him.* And againe, *That which the wicked feares shall come upon him, but God will grant the desire of the righteous.* Thou who art made sure to obtaine, if so bee thou canst desire, art heere made inexcusable: none wants mercy and grace, but hee who desires it not.

Psalm.

Pro. 10. 24

And yet take heed that in thy prayer thou be not vnreuerent; remember *à quo, & quam magna petas*, from whom and what great things thou crauest. Great things from a great King should bee desired with reuerence and affection: they shall speed best at the Lords almes-dealing that fall downe lowest with the Publican; not they who with the Pharisee stand vp proudest vpon their

A warning
for attention
in
prayer.

Chrysost.
de Canan.
hom 15

their feete. *Abraham* the father of the faithfull, in his prayer, considering of himselfe, and looking to the maiestie of God, humbly confesseth that hee vvas bur dust and ashes. Yea, *Adam* in his best estate, of his innocencie, was bound to glorifie G O D vwith the like confession of the basenesse of his originall; and to let *Adam* alone, the heauens are not cleane in his sight, yea hee hath found folly in his angels, they couer not onely their feete but their faces before the Lord: vwhat then shalt thou O man do, who dwellest in lodgings of clay, a sinfull creature, by thine owne apostasie loaden vwith iniquitie? how shouldst thou bee humbled and bow downe thy soule in the presence of thy Maker, Redeemer, and Iodge?

We should
not despise
our owne
prayers,
they being
powred
out with-
out our pre-
sumption.
and why?

Presumption in prayer thus beeing remooued, I returne to the comfort. Thou beeing thus humbled vwith an hatred of thine owne sinnes, vwith feare and reuerence of that diuine Maiestie, trusting to his promise, goe on vwith boldnesse to the throne of grace. *Noli vilipendere*

vilipendere orationem tuam, quoniam ille ad quem oras, non vilipendit: esteem not lightly thine owne prayer, as though it were a small thing, seeing the Lord to whom thou praieſt hath declared that he accounts ſo much of it; ſuppoſe it be weake, yet remember etiam ſolus vagitus infans matrem commouet ad miſericordiam: euen the very cryes of the infant that vters no diſtinct voice moue the mother vnto commiſeration: and what compariſon betweene the loue of a mother toward her children, and the loue of the Lord towards his? No Father will giue to his children that aſke, a ſtone in ſtead of bread, nor a ſerpent in ſtead of a fiſh: vvhat kindneſſe then (if vve craue it) may we looke for at the hands of our heavenly Father? As the beaues are aboue the earth, ſo are my thoughts aboue yours. Our prayers (ſaith Cyprian) are arma coeleſtia, quae ſtare nos faciunt & fortiter perſeuerare, haec ſunt munimenta ſpiritalia & tela diuina, they are ſpirituall armor, vvherby vve ſtand and ſtrongly perſeuer to the

*Macar.
hom. 31*

*Cyp lib. 1
Epiſt. 1*

A commē
dation of
prayer.

the end they are heavenly darts and defences.

Oh that wee vnderstood the excellencie of this grace of praier, that so we might the more delight in it : it is the hand of a Christian, which is able to reach from earth to heauen, and take forth every manner of good gift out of the Lords treasure. It is one of those keyes of the house of *David*, whereby wee open the doores of the heauenlie palace, and goe in to take a view of that eternall building & glorious mansion prepared for vs in heauen. It is the messenger that with speed goeth from our soules, saluting no creature by the way, and entreth straight into the Mercies seat in heauen, reporting to the Lord all our desires, and returning backe a fauourable answer from him. Yea it is vnto vs as the fiery chariot of *Eliab*, whereby wee mount vp, and haue our conuersation with God in the heavens. O happie soule therefore which God hath endued with this most heavenly grace.

Except

Except thou blesse me. It were for vs a good thing, if we could learne from *Jacob*, this holy wisdome, neuer to let the Lord alone til he blesse vs. But alas, heere we are taken in our sinne, we fall to our praier without preparation, we poure out a number of words without deuotion, and so goe away without a blessing. We send out our prayers like to incense, made indeede according to the Lords direction, but not kindled with fire from the Altar; that is, petitions lawfull enough, and agreeable to Gods word, but not poured out in frequency. And so no maruaile that the Lord smell not in them a sweet Sacrifice; for incense without fire hath no fragrant smell, and so hauing finished our cold prayers, we rise without examination, not once considering with what fruite we haue prayed, and whether we haue gotten a blessing from God, or no.

Jacob frequency and zeale in praier, conuinces our inconsideration and coldnesse.

CHAP. XVII.

Jacob cannot end till God haue blessed him.

GOdly *Jacob* will here teach vs another lesson, that we shold not let our gripes goe, nor cease from crying, vntill the Lord haue blessed vs. Then hath *Jacob* done when as the Lord hath blessed him: but till hee get the blessing, *Jacob* in no wise will part with the Lord. Where if thou despaire, how shalt thou knowe in prayer when GOD blesseth thee? I aunswere, except the Lord teach thee, I cannot tell thee: the spirit of God when he comes downe with a blessing, makes himselfe to be knowne. No man hath felt so sensible a showre of raine descending on his body, as the childe of God will feele, when the shower of grace descends on his soule: the foundations of that earth (which is in man) are shaken; the stony heart melteth, the eye aboun-

How we
may know
when God
blesseth vs
in praying
to him.

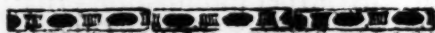
abundeth in ioyfull teares, the tongue is loosed that was bound before, the mind is filled with an vnaccustomable light, the whole soule with vnspeakeable comfort. Finally, such an alteration is made of his whole desires, such a change of his whole inward and outward disposition, as the childe of God fdeles better then hee is able to vtter. Which if we obtaine not in prayer (as many times it falles out) let vs receiue it as a checke of our coldnesse, as a spurre to further humiliation; that so with a new blessing, we may fall to seek the Lord, and his blessing.

And heere againe we haue to consider another lesſon; for in this, that he seeks a blessing vpon him who wounded him, we are to consider the nature of faith: which is of such quicknesse, that no maruaile the Auncient said, *Fides Linceos habet oculos*: for albeit the Lord would take on him the shape of an enemie, and shew himselfe an angry Iudge to his children, yet will they still looke for fauour and kindnesse at his

The quick
nes of faith.

*Ber. in Epi-
phan. ser. 10*

his hand. It was the Lord who afflicted *Iak* with outward and inward troubles, of the which, nature & sense could gather no other conclusiō, but that God had forsaken him, and was become his enemy; yet faith, aboue sense and nature, leaderh him throuhg all these mistlie clouds to looke vnto God, as vnto his merciful Father, and therefore testis he in that notable conclusion, wherof we haue made mention before, *Albeit the Lord slay me, yet will I trust in him.*



CHAP. XVIII.

Faith through death espies life.

THis fulnesse of faith doth also appeare manifestly in all the rest of Gods children, especially, in time of troubles: for what maketh them reioice in afflictions, and to triumph *when they are going through the valley of death*, but the sight & certainty of a better? how commeth it, that in the same moment wherein God is taking their temporall life

life from them, they are seeking an eternall life from him? Out of doubt it commeth of their lively faith, which through wrath sees mercy; through the cloud of light & momentany afflictions, it beholdeth an infinite weight of glory.

But this quicknesse of faith appears most of all wonderfully in the vptaking of Iesus Christ: for he appeared in the world disguised, *a King in shape of a servant*: hee being the God of glory came couered with such contemptible coverings, that the world mis-knew him. His miraculous conception without the help of man, was obscured with the couering of *Maries* espousing vnto *Ioseph*: his birth without all vncleanesse, obscured with the couering of *Maries* purification: his innocency in like maner obscured with the couering of circumcision: and so *absconditus est nunci solus fulgor*, (saith Bernard) and thus was the glory of this bright-shining sunne which the world saw neuer before, obscured. Yet through all

Faith in
wrath can
see mercy.

Faith offends not
at the base
forme and
shape, in
which Iesus
Christ appeared, but
through it
sees him to
be the king
of glory.

*Ber. ser. 4. in
vigil. nativ.
Dom.*

Mat. 2. 11.

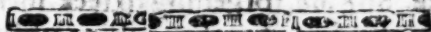
Mich.

Aug. ser. 20

these and many coverings, that Centurion through faith espied him to bee the sonne of God; and those three wise men who came from the East, by the light of faith, through all these vailes saw him to bee a glorious King; and therefore also fell downe and worshipped him: But these blind *Bethleemites* amongst whom he was borne, hauing no more but the eyes of nature wherewith to looke vpon him, could not discern him, albeit this was their glorie, that out of them came *that Governour who should feede his people*: by this faith *agnouit Simeon infantem tacentem*: for lacke of it, *occiderūt Iudei mirabilia facientem*. *Simeon* by faith acknowledge Iesus even in his infancy when hee had not yet spoken a word: but the Iewes for lack of faith, blinded with infidelity, slew him, after that he had wrought many miracles. So then to returne to our ground, it was a great faith in *Iacob* that hee sought a blessing from him who wrestled against him. Nature will neuer learne vs that lesson, *Come and let*

Hosea 5.

let vs returne to the Lord: he hath spoiled
 and hee will heale vs, hee hath wounded,
 and hee will binde vs up. Without faith
 there can bee no prayer to God: espe-
 cially at that time when God layeth
 his heauy hand vpon vs: How shall they
 call vpon him in whom they belicue not?
 Where the fountaine is dry, what water
 can there be in the strand? *Ergo vs ore-*
mus credamus, & vt ipsa non deficiat fi-
des, qua credimus, oremus: therefore
 that wee may pray, let vs belicue; and
 that our faith whereby we belicue faile
 not, let vs pray. And thus much for the
 fulnesse of faith.



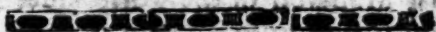
CHAP. XIX.

*The godly in their prayers aboue all
 things seeke Gods fauour & bles-*
sing.

PERCEIUE yet further out of these
 wordes, that *Jacob* seekes nothing
 from God but his blessing. The chil-
 dren of God, euen then when God is
 most

most familiar with them seeke nothing comparable to his blessing. Herein they are insatiable: on the earth they can neuer get enough of his blessings. *Jacob* was blessed before of the Lord, and now againe he seekes a new blessing: and every time that hee meets with the Lord, all that hee desires is a blessing. It is farre otherwise with miserable worldlings; it is seldome, & far betweene that they come to the Lord; they seek some other thing then himselfe, or his blessing; some worldly benefit, or deliuerance from temporall trouble is the summe of all their suite. So *Cain*, forgetting to seek mercy for his sinne, sought onely protection to his body, *Whosoever findeth mee, shall slay me*: and from time to time he sought how to get out fro the presence of the Lord. O miserable man that left not behind him so much as a petition to God for mercy & deliuerance from that wrath which his sin had brought vpon him.

Chap.



CHAP. XX.

*Worldlings in their prayers dishonor God,
and preiudge themselves.*

IN this doing, wicked men doe both dishonour the Lord and preiudge themselves; they consider not the infinite goodnesse, and the all-sufficiencie of the Lord; they measure him with their base and earthly minds, and therefore in stead of eternall they seeke nothing but temporall and perishing things. It was a Princely answer that *Alexander* gaue his friend *Perillus*, to whom he had offered fifty talents of siluer to helpe his daughter to marriage; which the other thinking too much, replied that ten talents were sufficient: Yea, said *Alexander*, it were enough for thee to receiue, but not for mee to giue. And to another in like case hee gaue the like answer: *Ne quare, quid te accipere, sed quid me dare deceat.* But much more may our al-sufficient God, that

Pfal 4.

that Monarch of the world indeede, who is rich vnto all who call vpon him, giue vnto vs a greater rebuke, that cannot enlarge our hearts, nor open our mouthes wide, that hee may fill them with his good things, contenting vs to seeke the earth, when the Lord offers vp the heauen; seeking with worldlings, that our Wheat and our Wine may abound, and not with godly *David*, that the light of the countenance of God, which brings ioy to the heart, may be vpon vs: the Lord esteems this a very great indignity and contempt done vnto him, and therefore he complaines on the Iewes by his seruant the Prophet *Hosea*: They howle vpon me in their beds for Wine and Oyle, they cry like dogs for that which may fill their bellies, but send not out the voice of my children to cry vnto mee for mercy and grace.

How foo-
lish they are
who in prai-
er seeke

It is in like manner very preiudiciall to themselves who do it: for they fast and weary their spirits in seeking many things, and in the meane time are care-
lesse

lesse to seeke one thing, the obtaining
 whereof, might bring vnto them all
 things: thus they consume themselves
 with vaine labour. *Qui rerum magis
 specie, quam auctore delectati, prius uni-
 uersa percurrere, & de singulis cupiunt
 experiri, quam ad Christum carent uni-
 uersitatis principem peruenire:* who be-
 ing delighted with the shew of things,
 more then with the author of them,
 are desirous to knowe euery thing by
 experience, but not carefull to come
 vnto Christ, who is that head and foun-
 taine, of whom all things are: where o-
 therwise if according to the command
 of our blessed Sauour men would first
 seeke the kindgome of God, then all o-
 ther things should be giue vnto them.
 This is the onely compendious way to
 satisfie our insatiable desires: *Quicunq;
 hic varia quaris, ipse vnus tibi erit omnia:*
 whatsoeuer thou be who heere seekest
 sundry things, seeke rather the Lord
 and he himselfe shall be all things in all
 to thee.

other
 things be-
 fore they
 seeke the
 Lord.
 Bernard.

Aug. ser. 4.

When the Lord offred to Salomon
 to

The onely
way to get
other
things is.
first of all
to seeke the
Lord.

to giue wharsoeuer he would aske, hee
cougnt from the Lord a wife and vnder-
standing hart: which so pleased the
Lord, that not onely he gaue him that
which he asked, but also second and
inferiour gifts, as riches and honour,
which hee asked not; so great delight
hath the Lord to heare vs seeke from
him, those things which are greatest &
excellent. Let vs therefore ascribe vnto
the Lord glory and power, he is a great
King: let vs not dishonour him by see-
king from him small and perishing
things: the least of them is enough for
vs to receiue, (for wee are not worthy
of the least of his mercies,) but not e-
nough for the Lord to giue: suppose
the Lord would giue vs all the workes
of his hand into our possession, they
shall be found but comfortlesse com-
forts in the end, vnlesse wee enioy his
fauour towards vs in Iesus Christ.

Chap.

CHAP. XXI.

Faith obtaines euery good thing that hee craves.

Verse 27. Then he said,

VPon this earnest desire of Jacob, the Lord resolues that hee will blesse him: we haue a promise of God, *Aske and it shall be giuen you, & we haue also manifolde confirmations of this promise. Zedechiah* spake it in a flattering manner to his Princes, *Ye know that the King can deny you nothing:* but it is most true in the Lord our GOD such is his louing affection towards all his subiects of the kingdome of grace that in very deed he can deny nothing which they aske in faith. *As for the wicked* (saith S. James) *they aske & get not, because they aske not in faith, nor for the right end.* It is written of *Vitellius* the Emperor, that one of his friends, being denied his petition which was not reasonable, waxed angry, and said vnto him, *what auails to me thy friendship,* seeing

Faith a rare
jewell, and
why?

Cyrl cate-
chism. 17.

A new
name is gi-
uen to Ia-
cob.

Seeing I cannot obtaine that which I
craue? who replies vnto him, And what
auailes to mee thy friendship, if for
thee I must doe that which is vnlawful?
If such equity hath beene found in
man, what shall we thinke of our God?
with what face dare wee aske that
from God, which is vnlawfull to bee
giuen? But whatsoeuer wee aske of the
Lord in faith, we are sure to obtaine it,
or a better. So rare a Iewell is faith, that
hee who hath it, hath all things to bee
his: God for his Father; Iesvs Christ
for his Saviour; the holy Ghost for his
Comforter; the Angels for his mini-
sting Spirits; this world for a sojour-
ning place; all the good creatures ther-
in for his Seruants; and the heauen for
his inheritance: therefore said *Cyrl*, *lat a*
meritum aest fides.

Before the Lord blesse him, he askes
Iacob what his name was: hee answer-
ed, My name is *Iacob*: to whom the
Lord sayes: Thou shalt no more bee
called *Iacob* (onely) but shalt be called
Israel (also.) I giue thee now a new
name

name, and this blessing, that as thou
hast had power with God, so hereafter
thou shalt preuaile with men, feare not
therefore the face of thy brother *Eſau*:
hee that gave thee strength in this
wrestling, shall sustaine thee also in all
thy conflicts with men. Thus the Lord
will haue *Jacob* vse the present experi-
ence of Gods mercy at this time, as a
confirmation of him in all time to
come.

Jacob then (as yee see) hath two
names, and both of them he gets from
wrestling. Hee wrestled once with his
brother *Eſau* in the wombe of his mo-
ther, and from it he received the name
Jacob; because hee held his brother by
the heele. Now againe hee wrestleth
with the Lord, and from it he receiveth
this other name *Israel*, a prince of God.
As it was with *Jacob*, so it is with all the
true Israelites of God; wrestling abides
them, and in wrestling they must bee
exercised, sometimes with God, as *Is-
rael*; sometimes with man, as *Jacob* with
Eſau, and *Paul* with beasts at Ephesus.

Jacob had
two names
and they
both are
from wrest-
ling.

No

No man is crowned before he strives: the husbandman must labour before he receive the fruit, and wee by many tribulations must enter into the kingdom of God.

With the
new name
God also
giueth him
new grace.

Bern. hom. 4.
super missus
est.

Againe, yee see that as the Lord bestoweth vpon *Jacob* a new name, so therewithall hee bestoweth vpon him new graces, increase of faith, and spirituall strength to resist tentations. It is not the Lords manner of dealing to set out his seruants with vaine-glorious titles, which import nothing; when he giueth them a new name, he giueth also new graces answerable to the name; by his word hee calls things to bee which werenot. *Soli Deo idem facere quod loqui*: for vnto God it is one to speake, and to doe. And hee giueth names to things according as they are. Sometime he changeth a name from the better to the worse; as the place once called *Bethel*, the house of God, the Lord called it *Bethanien*, the house of vanitie: and this the Lord dooth not but where a change is indeed from good vnto euil.

Some-

Sometime againe hee changeth the name frō the worse to the better. *Where it is saide vnto you, yee are not my people, it shall be said, yee are the sons of the liuing God: and this hee doth not, but vwhere a change is indeed of the persons, who get the name from euill vnto good.*

And this is a rule, whereby we may try our selues, whether the new name that appertaineth to Christians bee giuen vnto vs of the Lord, or not; or if wee haue vsurped it our selues. If the Lord haue changed thy name, as he did *Iacobs* name, let it appeare in this, that he hath also changed thy selfe. Hath he giuen thee that grace, which the name imports? *hast thou receined an anointment from the holy One? hath he illuminated thy darknes? quickned thy dead hart? sanctified thy vnclean affections?* then maist thou be sure, that thou hast receiued thy name from God: but if yet we be such as remain in our natural estate, liuing in our old sinnes, vnder the new name of a Christian, as now the most

H

profane

Hosea.

By this rule we should trie if the new Christian name bee pertinent to vs or no.

1. Iohn.

It is horrible sacrilege to sin vnder the christi an name.

profane men haue gotten on the couering of a Christian name, & *Esa* doth put on him the apparell of *Iacob*: thou that so dost, maist be sure the Lord neuer gaue vnto thee this new name, but thou hast violently vsurped it vnto thy selfe. It shall be no more auailable to thee, then vvas the garment of good King *Iehosaphat* vnto wicked *Achab*: yea, it shall augment so much the more the wrath of God vpon thee, because that vnder an holy name thou hast liued an vnholý life. *Belsasar* sinned against G O D by excesse and intemperancie: but that hee abused the holie Vessels of the house of G O D to serue him to profane drinking, was a double sinne, a horrible sacrilege, yet not so horrible as thine: hee abused dead Vessels; but thou profanest a liuing soule and body: they are not thine own they were once made by the Lord, and bought again by the price of his blood and so by all right are the Lords; by Baptisme they are separated to the seruice of God, and his mark put vpon them,

them. Notwithstanding all this, thou darest sacrilegiously abuse them, and make them weapons of vnrigheteousnesse to the seruice of Sathan. O miserable man ! what fearefull iudgement maist thou looke for at the hands of God ? *The wrath of God is revealed against all vngodlinesse and vnrigheteousnesse of men. Tribulation and anguish shall be upon the soule of every man that doth euill. Every man shall receiue according to that which hee hath done in the body.* Turkes and Pagans shall not escape vnpunisht; but thou that abusest thy soule and body to the seruice of Sathan, which by Baptisme were separated and consecrated to the Lord, committest a double sacriledge, and therefore must looke for a double iudgement except in time thou repent.



CHAP. XXII.

*It is the curse of the wicked to pray & not
to preuaile: but it is not so with the godly.*

BEcause thou hast had power with
God, As Iacob sought a blessing,
so at the length hee getteth it; for the
Lord at the last will fulfill the desire of
them who feare him. The desire of the
childe of God, is as a birth conceived
in the soule of man, which shall not
die but come to perfection. Salomon
promised to giue his mother *Bethsheba*
whatsoever shee would aske, if it were
to the halfe of his kingdome; yet when
shee asked that *Abisag* the Shunamite
might be giuen to *Adonias* his brother
to wife, Salomon refused to grant. Thus
men can promise much, and performe
little: It is not so with the Lord our
God: he hath bidden vs pray, hee hath
promised to heare, and shall not also
faile to performe. *Nunquam oranti
beneficia*

beneficia denegabit, orantes ut ne deficiant sua pietate instigat: he will neuer denie his benefits to vs when wee pray, who prouokes vs to pray.

But as for the wicked, the hope of the hypocrite shall perish: their soules are full of desires, like so many strong voices crying for that which they shall neuer obtaine; they wait vpon lying vanities, which shall neuer come to passe.

Quid tam pœnale, quam semper velle quod nunquam erit, & semper nolle quod nunquam non erit? In æternum non obtinebit quod vult, & in æternum quod non vult sustinebit? what punishment more fearefull can fall on man, then that hee should euer wish that which neuer shall be, and alwaies wish that were not, that shall bee for euer? That which hee will he shall neuer obtaine, and that which hee will not hee shall for euer sustaine: & yet this is the miserable estate of the wicked. Let vs therefore take heed to our predominant desires: for miserable are they, vvhose desires are on the world, more then on the Lord; and on

Miserable are the wicked: for they desire that which they shall neuer obtaine.

The wicked
haue
receiued
their con-
solation
on earth.

Ionas.

Psalme.

vanishing trifles more then vpon his permanent mercies : for when the Lord had filled their bellies with his earthly treasure, & giuen them enough that they leaue the rest behind to their children, what haue they more to craue from the Lord ? they haue gotten their desire, they are not to looke that euer they shall bee partakers of the felicitie of Gods chosen, their heart was neuer set vpon it, *They haue receiued their consolation on the earth,* they haue no more to looke for: Wherefore our Sauour pronounceth a feareful wo vpon them, and no meruaile: for miserable indeed is their condition, their cōsolation dies before they die themselves, their comforts forsake them before they goe out of the vworld; and like the Gowrd of *Ionas*, withereth before their eyes: in their life they sate vnder the shadow of it, but in their death it is gone, and they finde no comfort in it. *David* knew vvell their miserie, and therefore hee praies, *Deliver me, O Lord, from the men of the world, who haue their portion in this life :*

life: that is, let me neuer be one of them.

We haue therefore to marke which vway the course of our affections carrie vs. For if vve seeke the Lords blessing, no doubt wee shall finde it; and if the desire of our hearts be aboue all things toward the Lord: such a desire, I mean, as vseth the meanes that may bring vs vnto him, for otherwise wicked *Balaam* will desire, *O that I might die the death of the righteous*, which he shall not obtaine: But if wee goe the right vway to mercy, professing vwith godly *Dauid*, *O Lord, I desire to doe thy commaundments*, then no doubt the Lord vwill crowne vs vwith his mercies and compassions at the last.

Thou shalt preuaile with men. I doe now heere by my vvord (will the Lord say) inuest thee in this priuiledge, that no power of man shall be able to overcome thee: goe on therefore with courage in the iourney which I haue commanded thee, and feare not any thing that man is able to doe against thee. Where it is to be marked, that the Lord pro-

No immu-
nitie from
affliction
promised
vnto vs.

Many not
conside-
ring this,
becom
apostates
in the time
of trouble

*Carol. Sigon
de repub.
Hab.*

promiseth not to his seruant any immunity from affliction: yea, by the contrary the Lord fore-warnes that men wil make opposition to him; for where no oppositio is made by men, how can there bee a priuiledge to *Iacob*? It is needfull wee consider what it is that the Lord hath promised vnto vs, least looking for that which hee hath not promised vs, wee deceiue our selues. Many in time of trouble make soule apostasie from Christ: and all because vwhen they entred into the profession of Christian Religion, they considered not they could not be his disciples except they bare his crosse; but foolishly lookt for som temporall ease, or worldly commoditie in the following of Christ, which he neuer promised them. These are Professors like to the Samaritans, who so long as the Iewish religion flourished and was in honour, caused also to bee built a temple on a high mountain of Samaria, named Garazin, that in this they might not be inferiour to the Iewes. They boasted themselves

to

to bee the progeny of *Ioseph*, and worshippers of God also with them: but when they perceiued that the Iewes were cruelly afflicted for worshipping God, by *Antiochus Epiphanes*; then fearing least they should bee also handled in the like manner, they changed their coate, affirming that they vvere not Israelits, but Sidonians, and had built their temple not vnto God but *Iupiter*: thus a little winde separates the chaffe and the corn, & a fierie triall distinguisheth the counterfeite & true professor.

In like manner the ignorant Iewes, because they vnderstood not the promises made concerning the *Messias*, looked that Christ should haue restored vnto them their temporall Kingdome, peaceably and free: whereof when they saw themselves disappointed they were offended with him, and persecuted him to the death. It were therefore good for vs that wee should follow the counsaile of our Sauior, and reckon with our selues in time, in what state of life we enter, whē we enter into the

This made the Iewes stumble at Christ, because they lookt for a temporall kingdome.

Luk. 4. 18

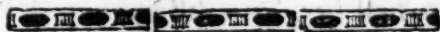
2 Pet. 2.
20

Tim.

the profession of Christianitie: before wee build a Tower, let vs count the cost whether we haue sufficient to performe it, least that whē we haue laid the foundation, and be not able to performe it, we shal not onely vnder the shame to be mocked of men, but also bring vpon our selues a more fearful wrath of God. *For it had been better not to haue knowne the way of righteousness, then after we haue knowne it, to turne from the holy commandment giuen vnto vs, like dogs to the vomit, and like the sow that is washed, to wallowing in the mire.* If wee could resolve in time that they who will liue godly in Christ must suffer persecution, and arme our selues before hand thereunto, reckoning with our selues that of the Lords indulgence vvee are spared every day, wherein some notable crosse is not laid vpon vs, then certainly wee should account the lesse of trouble vwhen it comes vnto vs.

Wee haue hceere againe to consider the connexion of these words, *Because thou hast bad power with God, thou shalt preuaile*

preuaile with men: and out of them yee may perceiue that the Lord will haue this wrestling of *Iacobs* (wherein he was exercised immediatly by the Lord) to bee a preparation vnto him against other tentations, which were to come by men. Wherin is shadowed vnto vs how the Lord dooth first prepare his children by wrestling with him selfe, before hee send them out to encounter with men; and so makes the inward exercises of their minds preparations whereby they are made ready the better to endure all outward troubles that doe come from men.



CHAP. XXIII.

The Lord by inward exercises of conscience makes his children strong to endure outward troubles which come from men.

THis made *Moses* that he was not afraid of the face of *Pharaoh*, because hee had seene first the face of
God

Heb. 11

Pro. 19. 12

Esay.

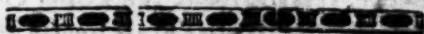
Euseb lib. 4
cap. 16

God, for he saw (saith the Apostle) him who was invisible. The Kings wrath (saith Salomon) is as the roaring of a Lion: but when the Lord utters his wrath, then the heart and countenance of the greatest Monarch in the world (make him as high as *Balsasar*) shall faile him: hee will neuer lose a good conscience for feare of the vvrath of man, that knoweth the power of the wrath of God. *Feare not the man whose breath is in his nostrils*: the most he can do, and that by permission, is, he is able to kil the body; but let vs feare the Lord who is able to cast both soule & bodie into hell fire. This sustained aged *Policarpus* against all the threatnings of the Pro-consul, *Ignē minaris ad horam arsurū, & paulo post extinguendū, ignoras vero ignem illum faturi iudicii & eterni supplicii impiis reservatum*: thou threatnest mee (saith hee) with a fire which will burne for an houre, and shortly after be quenched, but thou knowest not that fire of the iudgement to come, reserved for the wicked, which shal burn for

for euer. It is the holie feare of GOD which banisheth out of our hearts the profane feare of men, that wee will not doe euill to offend the Lord; no, not for all the paines that can follow vs in this present life. And therefore the Lord in great mercie towards his children, doth sometimes exercise them with the sense of his wrath, and letteth them feele the sting of an accusing conscience, that so they may come out to the world strong in the Lord against outward tentations, fully resolved rather to endure present punishments, then to cast themselues into danger of the wrath which is to come. And so the children of God are to reckon vvith theselues, that their inward wrestlings are preparatiues for outward troubles.

They feare not much the wrath of man, who haue been humbled with the sense of the wrath of God.

CHAP.



CHAP. XXIIII.

*It is a sinfull curiositie, to seeke to knowe
that which God hath not taught vs.*

*Verse. 29. And Iacob asked, What is
thy name?*

NOW *Iacob* hauing receiued the blessing, proceeds in the conference, and desireth to knowe the name of him, who blessed him. No doubt but hee knewe before that it was the Lord, otherwise he had not sought a blessing from him. It standeth not with the nature of faith to pray to one in whom we beleene not. By this question hee attaineth not to any new knowledge, for he who blessed him refused to tell his name: but *Iacob* by calling the place *Peniell*, as afterwards followes, plainly declares, he knewe it was the Lord. So then this asking imports not that *Iacob* did not knowe it was the Lord that had giuen him the blessing: onely it
decla-

declareth an earnest desire of *Jacob*, to have had a more familiar reuelation of the Lord to him : vvhich I think he did of a good minde and intention : such as *Moses* had when hee desired to see the face of G O D : yee see all our good intentions are not alwaies approued of the Lord. With his good intention there is ioyned a peece of curiositie, that he will haue more knowledge of the maiestie of God, then the Lord thought expedient to communicate vnto him ; otherwise the Lord had not denied it to him.

To seeke a greater perfection of knowledge, where the Lord offers it, is verie commendable : but to aspire to knowe that which God will not teach, and namely, to search out that maiestie farther then he pleaseth to reueale him selfe, is curiosity and presumption worthy to bee damned. Hee that searches, *Quantus sit Deus, & quae illius mensura, & qualis essentia, taba sciscitanti sunt periculosa, et qui rogatur complexa, & calium medicina est silentium.* To ask the quantity

Especially not to search out the diuine maiestie, further then it is reuealed to vs in the word. *Basil. de mart. M. am*

Iudg.

quantitie and measure of God, or what is his essence; such questions are perillous to him that asketh, intricate to him that is asked, and are best answered by silence. There be names whereby the Lord expresseth himselfe to vs according to our capacitie: but as for his proper Name, it is himselfe, it cannot be comprehended. *Why askest thou my name, which is wonderfull?* And from this curiositie *Iacob* heere by Gods reproofe is restrained. This sin with our nature wee haue drawne from our first father *Adam*: the knowledge wherewith God endued him cōtented him not, he aspired higher, and sought to be equall with GOD in the knowledge of good and euill. And that this poison from *Adam*, is propagate to his posteritie, doth daily appeare among the common fruits of our corruptiō: for either wee are careless to learn those things, whereof he hath offered himselfe a teacher; or elle wee are curious searchers of those things which the Lord hath kept secret and hidden from vs.

There

There are two poynts of knowledge most excellent and needfull for man; the first, *to know God, and him whom hee hath sent, for herein consists eternall life:* the second is, to know our selues, and the state of our owne consciences. But such is the vanity of the mind of man, that with *Adam* he had rather eat of the tree of knowledge, then of the tree of life, and delighteth to be well read in any booke, rather then in the booke of his owne Conscience. And yee may marke in the carnall professors of this age, that if at any time they begin to speak of Theology, then do they handle diuine things in a hellish manner, altogether *inexpert in the words of righteousness,* and hauing no skill to *speake the language of Canaan:* or else they talke profanely vpon that which God hath reuealed, insisting most in points of doctrine least profitable for them, or then curiously they enquire for that which God hath concealed from the, not remembreing that warning of *Moses, Secret things are for the Lord, but*
I things

2. Poynts of necessa-
rie know-
ledge.

Yet neg-
lected by
Adams
sons, who
desired ra-
ther to eat
of the tree
of know-
ledge then
of the tree
of life.

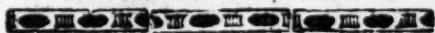
things revealed are for vs and our children.

This curiosity bridled and reproved.

Rom.
Ciril. Cate-
chism. 6.

This curious demand of *Iacob*, is answered with a gentle refusall, *why askest thou my name?* The Interrogator strives to send *Iacob* within himselfe, that by a new triall taken of his speech within his owne minde, hee might see how vnnecessary and vnprofitable his petition was. After this manner it is customable to the Lord, to rebuke the friuolous curiosity of his own children that we may learne to besober; and not presume aboue that which is written. In his *qua de Deo dicuntur*, *maxima est scientia ignorantiam fateri; terrā inhabitas & terrā fines ignoras, quomodo conditorē terrā comprehendes? animam habes cuius facultates enumerare nō vales, stellas vides, quas numerare non potes; numerā prius illa quā vides, & tunc illum, qui nō apparet, enarra;* in those things which concern the diuinity, it is a great knowledge to acknowledge our ignorance: thou dwellest in the earth and knowest not the borders therof, how then shalt thou

thou comprehend him who is Maker of the earth? thou hast within thee a soule, the faculties wherof thou art not able to enumerate; thou seest the Stars & canst not tell the number of them: begin first, and reckon on those things which thou seest, & then, if thou canst, him that is not scene. Let vs therefore reſtraine our ſelues from ſuch idle ſpeculations; and if others ſpare not to proue vs with the like of theſe raſh and perilous questions, which I haue condemned, then remember with *Baſil*, *Talium optima medicina eſt ſilentium.*



CHAP. XXV.

The Lord ſometimes refuseth to giue that which his children ſeekes, that he may giue them other things more conuenient for them.

YET it is to bee marked, that albeit he reſuſe to tell *Jacob* his name; yet hee reſuſeth not to giue *Jacob* his bleſſing: ſometime the Lord granteth his

children their desires, because he sees it is for their weale. Other times hee refuseth them, and that also for their weale : but whether hee say yea or no to their petitions, hee workes alway in mercy towards them. He granted flesh to the children of *Israel*, because they sought it, but therewithall his wrath fell vpon them : of the which it is euident, that sometime he granteth men their petitions because he is angry with them : others againe hee refuseth, because he is mercifull to them ; denying vnto them that which they craue, but graunteth another thing which is much more profitable for them. *Mul- ti Deo irato exaudiuntur, multis propiti- us Deus non tribuit quod volunt, ut quod utile est tribuat.* The Apostle *Paul* being buffered by the Angell of *Sathan*, besought the Lord thrice, that he might be deliuered from him : hee receiued a refusall of that which he sought, and yet the Lord left him not destitute of comfort: *Sape multos Deus non exaudit ad voluntate, ut exaudiat ad salutem*

*Aug de v-
mita. Eccl.
cap. 19.*

Bernard.

salutem. In the first of the Actes, the Disciples asked a question of Christ: Wilt thou at this time restore the Kingdome to Israel? but what answer receiued they? a plaine refusall: It is not for you to know the times and seasons: yet hee promisseth to them a better thing; but yee shall receiue power of the holy Ghost.

Acts 1.

O happie exchange I let it bee vnto vs O Lord, according to thy Word; denievs, O Lord, any thing thou wilt: but neuer deny vs thy holy Spirit, that it may lead vs into all truth, so long as we remaine here; and in the end may bring vs vnto the sight of thy ioyfull face. Let vs giue vnto the Lord this glory, that he is our mercifull father, not onely when he granteth, but euen when he refuseth some of those things which we desire. It may well stand, that being diseased thou dost seeke of the Lord bodily health, and seekes it too with this restriction, If it please him; and yet thou obtaines it not, the Lord thinking it good to keepe thee vnder

And this is a happy exchange, whereunto we should heartily agree.

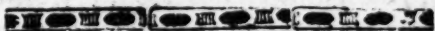
Bodily sickness hath chased many to their troubles health.

Riches refused to
some of
Gods children, for
their greater good.
Cyp lib. 2.
Epist. 2.

Bern. super
Mat. 16.
Ecce nos reliquimus
omnia.

a sick bodie, to the end he may restore vnto thee health of thy soule; for so may ye read in the Gospell, that many being moued by bodily diseases, who otherwise were not minded to come vnto Iesus Christ, haue found in him health both of body and soule. It may also fall out, that thou dost seeke from the Lord temporall riches, and that conditionally, if it please him, for a benefit that thou be not burdenous vnto others: and yet the Lord thinks it more expedient to refuse thee, least riches should be a snare vnto thee; for vnto many they are but *speciosa vincula quibus alligantur, & à quibus possidentur, magis quam possident*: beautifull bands wherewith they are bound, which they possesse not, but are possessed of them. Thus their prosperity and riches becomes their ruine; so corrupt is our nature, that the same gifts which should draw our hearts after the Lord, are allurements to turne them from him: *facile enim cor humanum omnibus, quæ frequentat, adhaeret adeo, ut vix aut nunquam*

nunquā sine amore valeant possideri: for the heart of man cleaueth very easily vnto that wherewith it is acquainted; so that hardly or neuer can we possesse the things of this world, without immoderate loue of them. And therefore the Lord in great mercy take them frō vs, that they do not take vs from him. Let vs therefore commit the successe of our prayers to the Lord, let vs not presume *to limit the holy One of Israel*, being alway comforted with this, that if the Lord deny vs that which wee would haue, hee will giue vs another thing which is more expedient for vs.



CHAP. XXVI.

How Iacob sheweth himselfe thankfull to God for his benefits receined, in two things.

Ver. 30. *And Iacob called the name of the place Peniel, &c.*

THe conference between the Lord & Iacob being ended, Moses now
I 4 makes

makes mention of *Iacobs* thankfulness, which he declareth in two things: first, hee impones such a name to the place as might stand for a perpetuall memoriall of Gods familiar apparition vnto him: and next hee rendreth himselfe obedient, not regarding any danger that might be before him; trusting vnto the word of the Lord he goeth with courage forward in his iourney.

First, I say, hee impones a name to the place, and calleth it *Peniel*, *the face of God*: hee giueth the reason, *because I haue seene the face of God, and my life is preserved*. Seeing the Lord (will hee say,) hath shoven me his mercie that I haue seene his face and am not confounded, I will neuer burie it in vnthankfulness; & therefore that it may be remembred of the posterity, I call the place by the name *Peniel*. *It becometh* (saith the Psalmist) *upright men to be thankfull*. Seeing all good things come of God, it is good reason the praise of all should returne vnto him: as the waters that come secretly from

Such
thankful-
nesse be-
comes the
children of
God.
Psalm.

Proverb.

from the sea through the veines of the earth return again in their troghs publicly vnto it, so euery good thing which the secret blessing of God hath conuained vnto vs by publike praise should againe returne vnto him. If wee haue gotten comfort from the Lord, wee should giue vnto the Lord his glorie. And it is the manner of the children of God, they cannot rest contented when God hath refreshed them with his mercies, till the Lord get his owne praise. And thereof it commeth that they erect publike monuments & memorials, or at the least send out publike thanksgiuing for those mercies, which God priuately & secerly hath bestowed vpon them.

But as for the wicked, they swallow vp the benefits of God in vnthankfull obliuion: if the Lord increase their wealth and prosperity, they sacrifice to their owne net, as though their prouidence and wit had done it: and if hee doe preferue them from dangers, they impure their deliuerance to their Idol,

they

The great
vnthank-
fulnesse of
the wicked.

they make their mouth to kisse their hand,
as if their owne arme had saued them.
Thus are they like vnto that salt sea,
wherinto Iordan floweth, it swalloweth
vp all the water of Iordan, but waxeth
no greater; neither yet doe the salt and
bitter waters thereof become sweeter:
for all that the wicked receiue from the
Lord, their olde sent remaineth in
them, they are not the better, neither is
their heart enlarged to praise him. They
do take from the Lord without giuing
again, like barraine and vnprofitable
ground, that deuoureth seed and ren-
ders nothing, and therefore is nere un-
to cursing, whose end is burning. Learne
therefore, O man, to be thankfull to thy
God: euery benefit that thou hast re-
ceiued, that encreaseth not thy thank-
fulnesse, shall assuredly encrease thy
iudgement. *Quem enim beneficia accepta
meliozem non reddunt, is certe etiam gra-
uius supplicium commeretur*; he whom
benefits receiued make not the better,
doth assuredly thereby demerite hea-
uier punishments.

Heb. 6.

Chrysost. de
Sacer. lib. 4.

We

Wee are next to consider how it is that *Jacob* accounts it a great mercy that he hath seene God, and yet his life is preserved. Seeing the Lord is *the God of comfort*, how is it his presence should bring a terror vnto men? It is his countenance that makes glad the heart: whē he hides his face the creature is troubled; but when he sends forth his spirit, they are created, and the face of the earth is renewed. *When thou didst hide thy face* (saith *David*) *I was sore troubled*. How is it then that *Jacob* here should say that the sight of the face of God causeth death, & that his countenance should confound man? *Adam* in Paradise in the state of innocency was familiar with God, he saw and heard the Lord, & was comforted: from whence then cometh this change, that man cannot see the Lord and live? Surely, the fault is not in the Lord, his countenance is the wellspring of life: *he is the Father of light, and the God of all consolation*. The fault is in vs, in our sinfull and perverted nature. Faulty and weak eyes

How it is that the sight of God terrifies man, seeing he is the God of comfort.

Pf. 104. 29

The cause of this is not in the Lord but in our finnes.

eyes cannot behold the light without paine, not for any euill which is in the light, which is good and comfortable, but for the infirmity which is in themselves: euē so sinful men cannot see the Lord without feare, not for any fault in the Lord who is mercifull & gracious, but for that peruerse disposition which sinne hath wrought in our selues. This made the Israelites to tremble, when they heard him, and made that holy Prophet *Esay* cry out, *wee is me*, when he saw but a similitude and representation of his Maiestie: who then may abide that Maiesty in it selfe?

These three pillars of the Church, *Peter, James and Iohn*, fell downe to the ground astonished at a small manifestation of his glory: the brightnes of his glorious face shining like the Sunne confounded them, & how then should they beare the glorie of his diuinitie? And in vs it is this same sinfull nature, which only hinders vs from the sight & familiarity of our God. What then shal we do but embrace the counsaile of the
Apo-

Exod.

Esay 6.

Sin therefore is to be remo-
ued if we
would see
the Lord
withiōy.

Apostle *8. Iohn*? *Whosoever hath this hope in himselfe (namely to see God) purgeth himselfe, even as God is pure. We must remove our sinnes, and draw the powers of our soules to some neerer conformity with the Lord, if so be wee hope to dwell with him. For without peace and sanctification, none can see the Lord.*

1 Iohn 3.

Heb. 12.

But heere againe it is to bee asked, how saies *Iacob* he saw the face of God; seeing the Lord gaue *Moses* this answer when hee sought a sight of his face; *No man can see me and live*: and we know that *Iohn* the Baptist saith, *No man hath seene God at any time, but the sonne who is come from the bosome of the Father, he hath reuealed him.* How is it then, I say, that *Iacob* here saith, *I haue seene God face to face.*

In what sense saith *Iacob*, he saw the face of God.

I answer that this is spoken in comparison of other visions and reuelations made to *Iacob* before: his meaning is no other but that he had now seene the Lord by a more excellent & notable manner of apparition then e-

uer

Neuer any
man on
the earth,
saw the
Lord as he
is.

uer hee had seene before. And where *Moses* is said to haue seene the Lord face to face, this is only spoken in comparison of *Moses* with other Prophets, who had not so cleere a reuelation of the Maiestie of God, as *Moses* had: this is euident out of the Lords owne words. *If there be a Prophet of the Lord among you, I will be knowne to him by a vision, and speake to him by a dreame: my seruant Moses is not so, who is faithfull in all my house: to him will I speake mouth to mouth, not in darke words, and hee shall see the similitude of the Lord.* Yea, let no man thinke because of these words, that any of the Fathers saw the Lord as hee is; thou canst not see the Sunne as it is. Hee that a farre off lookes to the Sea, sayes truly that hee hath seene the Sea: but what is it that hee sees in respect of that which hee seeth not? yea, wee cannot see a mortall man as hee is; and how then shall wee see the Lord as hee is? If the Fathers had seene the Lord as he is, then all the Fathers had seene him in one manner

manner of way; because God in himselfe is one simple and vndiuided essence: but they saw him many manner of ways, in diuers forms & apparitions: to *Moses* hee appeared in a fiery bush, to the Israelites in a cloud; to *Elias* in a soft and calme ayre, to *Esay* in another manner of vision: all which do proue that hee shewed not himselfe, neither did they see him as he is; but onely in such manner of manifestation, as the Lord thought most expedient for the time.

But what speake I of the sight of GOD on the earth? wee shall not see him as hee is, in the heauens. For euen those holy Angels which stand about his throne, are described vnto vs, couering their faces with their two wings, witnessing thereby, that there is a God of a more infinite glory, then they are able to comprehend. And no meruaile, for every creature, Man or Angell is finite, a vessell of limited and definite bounds: now sure it is that no finite thing can comprehend that

Neither
shall we see
the Lord
in heauen
as he is, and
why?

that which is infinite, that peace of God promised vnto vs, passeth all vnderstanding: and these things prepared for vs, are such as the heart of man cannot vnderstand. What then shall we thinke of him who prepared them? must not his glorious Maiestie by infinite degrees surpass the reach of our vnderstanding?



CHAP. XXVII.

What sight of God wee shall haue in the heauens.

YET I speake not this to take away that sight of God, which we shall haue in the heauens. It must bee true which the Apostle saith, *Wee shall see him as hee is*, it being vnderstood with these restrictions: first, the sight of God, which wee shall haue in heauen shall bee perfect in respect of vs; the Lord shall dwell in vs fully, and replenish euery power and faculty of soule and bodie with his ioyfull presence.

Hee

Hee shall fill my whole minde with his light, no darknesse shall bee left in it, he shall quicken my whole heart, no more deadnesse shall bee in it; and the whole affections shall bee replenished with his peace and ioy. Now the Lord dwels in vs, but he fills vs not. We are yet hungry and thirsty: We know but in part, but in the heauens we shall be filled perfectly with that presence, wherein is the fulnesse of ioy, the Lord shall then be all things in all vnto vs.

Now the greatest measure of the sense of mercy, is called by the holy spirit a tasting. *cast and consider how gracious the Lord is:* but there is promised vnto vs a full satisfaction, *ye shall be satisfied: inebriabor ab ubertate domus tue.* I call this sight perfect in respect of vs, the Lord shall fill all that is in vs: wee shall desire no more, but wee shall not be able to comprehend all that is in the Lord. *Augustine* expresseth this by a proper similitude; for he compares the godly in the heauens to vessels cast into the sea: were they neuer so large they

K

shall

1.

It shall be
a perfect
sight in re-
spect of vs.

shall be filled full of water; and yet that which they contain is nothing in comparison of that great abundance which is about them. So every godly man glorified in heaven, shall be fully filled with Gods comfortable presence, so that hee shall know no want, and yet shall he not be able to comprehend that infinite maiestie, and peace, and ioy, and glory of the incomprehensible God. Therefore, said I, that in respect of vs, we shall haue in the heauens a perfect sight of God, that is, so farre as we can be capable of him. *Mensuram plenam, & superfluentem tunc dabit in sinu vestros:* a good measure, prest and running ouer (saith our Saniour) shall be then giuen into your bosomes.

Luke.

2.
It shall bee
an immediate sight.

Secondly, that sight of God, that in heaven wee shall enioye, shall bee immediate: and this is such a sight, as none can vnderstand till wee get it. Yet to make it as plain as we may, let vs compare it with that which we haue here in earth. The sight that now wee haue of God, is as through a glasse or a veil, that

is, by mediate reuelations. Now wee knowe him by seeing him in his creatures: we knowe him by hearing him in his word: we knowe him also even in the earth by spirituall meditation, that begetteth some secret sense of his mercy: yet all these are a walking by faith not by sight, at the least but a dark sight of God, & through coverings: but in the heauen wee shall see him, not by halues, but by an immediate sight: which wee shall then best vnderstand (as I said) when wee shall attaine vnto it. The Lord of his mercy purge and prepare vs in time, & then hasten that day wherein we shall see him.

And yet because eternall life must bee begunne on the earth, and that it is not possible wee can see God in the heauens, vnlesse we haue first seen him in the earth, let vs take heed vnto those three things whereby wee may attaine vnto the sight of God. First, remember that God without his own light cannot be seen: the eye suppose it be an organe of sight, were it neuer so quicke, seeth

No sight of God in heauen, except first we see him in earth, & hence unto 3. things are required. The light of his word.

Psalm.

Peter.

A similitude and conformity with God.

nothing in the darke ; the Sunne without the Sunne cannot bee seene : farre lesse can the Lord be seene without the Lord. *In thy light* (saith the Psal.) *shall we see light.* If therefore we would begin to see the Lord, *let vs walke in his light*, making his word a lanthorne to our feete ; in all our wayes taking heed vnto it as vnto *a most sure word*, and a *light shining in darknesse*, therewithall ioyning to the Lords prayer, *Open my eyes that I may see the wonders of thy Law.*

Secondly, we must remember, that wee cannot see God without some similitude and conformitie with him. Therefore saith Christ. *Blessed are the poore in spirit : for they shall see God.* Among all the members of the body, none can see the Sunne but the eye, because of some similitude that is betweene them. For as God hath set *ἐν μεγαλονόμῳ* in the great world, the Sunne and Moone in the firmament as instruments of light to serue it : so hath hee placed *ἐν μικρονόμῳ* in the
little

little world (which is Man) two eyes in the highest part of the body, as organs of light to serue him: but the eye being any way troubled or offended, as wee see by experience, abhorres the light, wherein it otherwise delights : & after the same manner the minde of man polluted with sinne. neither can not dare looke vpto the Lord. *Oculus cordis perturbatus auertit se à luce iustitie, non audet eam contemplari*: the eye of the heart being perturbed (saith *Augustine*) turneth it selfe away from the light of righteousnesse, and dares not behold it. And to the same effect he saith in another place, *Male vivendo videri à Deo potes, videre Deum non potes: bene autem vivendo, & videris & vides*. If thou liue an euill life, thou shalt be seene of God, but shalt not see him; but if thou liue a good life, thou art not onely seene of him, but thou maist also see him. So necessary is this conformity with God by sanctification, that without it we cannot see God.

Thirdly, to the sight of God, there

*August.
serm. 18.*

*August.
serm. 10.*

3.
Attention
and confi-
deration.

is requisite attention & consideration, a meeke and quiet spirit, a heart stablished by grace, separated from other things and fixed on the Lord. *Oculus circumactus non videt etiam quae ante se sunt*: a wavering and reeling eye, sees not those things which are before it; and an vnstable minde, tossed to and fro with restlesse cares & perturbations is not meet to see the Lord. When the Lord appeared to *Eliab*, there went before him a mighty wind, an earthquake & fire; but God was not in any one of them: hee followed in a soft and still voyce; to teach vs, that we must haue meeke, settled, and pacified spirits, if we looke that God should be familiar with vs: and wee must set the eyes of our soules stable and fixt on the Lord, attending on his shining mercies, like the eyes of seruants on their masters, euen vntill the Lord haue mercy vpon vs. These are the principall helpes, whereby the sight of God is begun in earth, which will be perfected in heaven.

Chap.

CHAP. XXVIII.

The other thing wherein Iacob shewes his thankfulnessse, is his obedience.

Ver. 31. And the Sunne arose to him.

THe other thing wherein Iacob vtereth his thankfulnessse, is in the obedience hee giues to the Lords calling, walking on in the iourney which God commanded him. Without this the other had beene nothing: for except we obey and serue the Lord in our callings, doing that which is commanded vs, wherein can we be thankfull to him? And truely there is no better token that we haue beene refreshed by the countenance of God, who is the strength of his people, then this, if with boldnesse and spirituall courage we follow him where away hee calls vs, albeir we should finde neuer so many impediments before vs.

But it is to be marked, *Moses* saith

Iacobs
wound
makes him
not giue
ouer his
his iourneie.

And the
wounds
which the
godly re-
ceiue in the
spirituall
combat
make the
stronger
and more
circum-
pect.

he halted as he went on in his iourney. This is the meruailous working of the Lord no doubt, that *Iacob* being hurt in the night, & his thigh-bone disioyned, yet walkes vpon it in the morne, & the hurt which he receiued of the Lord stayes him not from going forward in the iourney which the Lord inioyned him. We shewed before how the children of God in their wrestlings doe in such sort preuaile, that they get no victory without a wounde: who can say he hath so fought against Satan and sinne that he hath not oftentimes been buffeted by Satan, and wounded by sinne? yet such is the gracious dispensation of the Lord, that as *Iacobs* hurt made him not giue ouer his iourney, but rather confirms him to goe forward with greater boldnesse now halting on one thigh, then before when he went vpon both straight: so the Lord doth so dispense the spirituall battailes of his children, that out of their manifold buffets and wounds which they receiue in this warfare, hee workes in them a greater hatred

hatred of sin and loue of righteousness, a greater attention & circumspection in all their wayes, and a greater seruency and zeale to run out the race which is set before them, & to renue the battaile against Satan and sinne.

And this wee may see cleerely in *Dauid*, who after his adultery and murder being renued by repentance, riseth againe with a greater hatred of sinne, and more earnest desire of mercy, thē euer he had before. And did not *Peters* fall bring forth in like manner the like frutes in him, that hee shed teares now more abundantly then any time before? hee now stands boldly to confesse the Lord Iesus before the Councell, whom before he had denyed before a damsel: and in all the rest of his life hee shewes himselfe an example of godly zeale, labouring to cōfirme his brethren by a good conuersation, whom before he had offended by his stumbling and falling. Thus the Lord by some one sinne wherein hee suffereth his children to haue experience of their weaknesse, wakeneth

Example
hereof in
Dauid, and
Peter.

wakeneth them to a narrower inquisition of their sinnes. For a small pain in the head men run not to the Physitiō, nor to the water for a light spot in their garments; but if the defiling be great then we doe take occasion thereat to wash away euen the smallest spot that is in them: so the godly when oftentimes they passe over small sins without remorse, the Lord permits them to fall into greater, that so they may be moued to mourning and hasten to an earnest reformation of all.

This commeth not of goodnesse in vs, but of the Lords mercifulous dispensation.

August. ad Bonifac. lib. 3. ca. 7.

Where wee are not to thinke that this commeth of any goodnesse that is in vs; or in sin which we haue brought forth, but of the excellent wisdom & goodnesse of God: *Deus enim summus est medicus, qui bene nouit uti etiam malis.* For God is that great Physition, who can vse to good euen those things which are euill: and it doth (saith the same Father) more aduance the glorie of Gods goodnesse, *etiam de malis bene facere quam mala esse non sinere*, euen to draw good out of euill, rather then that
hee

he should suffer euill not to be. Thus the Lord our God maketh all things serue and worke for the best to them that loue him : so as euen the wounds which we receiue in spiritual wrestlings may well worke in vs a greater humiliation ; but shall not confound vs, so that we leaue not off the race & course to our heavenly Canaan. Wherein if we cannot alway runne in the strength of the Spirit with *Eliab*, yet let vs by Gods grace endeauour to halt forward with *Iacob* ; at least creepe forward towards our heavenly Father, as his little babes & children, who are but yet learning to walke, proceeding alway from strength to strength, till we appeare before the face of our God in Sion. Wherevnto the Lord that is the Author and finisher of our faith, the beginner and perfecter of our saluation, bring vs of his great mercy in Christ Iesus. To whom with the Father and the holy Spirit, be all praise, honour, and glory for euer and euer, *Amen.*
FINIS.

1865

2

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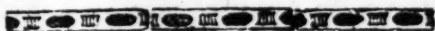
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ROM. 8. 28.

Also we know that all things worke together for the best to them that loue God; euen to them who are called according to his purpose.

My helpe is in the name of the Lord.



His Chapter may be conveniently tearmed a *Compend of Christian consolation*: for wheras many kinde of comforts are dispersed throughout the holy Scriptures for the strengthening of the man of God; some of euery kinde, are heere gathered together in one.

one, and like chosen flowers picked out of the word of God, are knit together in one bunch, & presented to thee who art a Christian.

The summe
and diuifi-
on of this
Chapter.
Rom. 7.24.

There are two things onely which trouble vs in this life. The first is the remanents of sinne in our corrupt nature: this was such a matter of griefe to the holy Apostle, that made him to cry out; *O miserable man that I am, who shall deliuer mee from this body of death?* So vnpleasant was it to him, to liue in that body wherein he found the motiōs of sin rebelling against the law of God. And if the Apostle accounted this burden so weighty to him, alas, how should wee complaine? and what cause haue wee with *Ezechiah*, to walke weakely in the bitterness of our soules all our dayes, in whom the life and power of that sinning is farre lesse restrained? Yet least we should be so cast downe with the sense of sinne that we despaire and perish, being swallowed vp with griefe; the Lord furnisheth vs with many comforts against it

Esa. 43.1.15.

2 Cor. 4.9.

it, from the beginning of this Chapter, to the middest of the 17. Verse. The other thing which may discourage vs, is the manifold troubles that follow vs in following Christ.

For the Church of God on earth, is as a Lilly among Thornes, and our Lord Iesus, as an Apple tree among the trees of the Forrest. If wee delight to sit vnder his shadow; and if his fruite bee sweet in our mouth, wee must bee content to walke toward him through many sharp afflictions: therefore are wee commanded not onely to suffer afflictions, as the good Souldiers of Iesus Christ, but also to reioyce in tribulations: and if wee cannot attaine to that perfection, at least to count it exceeding ioy when we fall into diuers temptations; yet because no chastisement is sweet for the present, it hath pleased the Lord of his fatherlie indulgence and pittie towards our weakenesse, to season the cup of our bitter griefes with his sweet comforts; which as hee doth in many other parts of holy Scripture,

I

so

*Can. 2. 2**2 Tim. 2. 3**Rom. 8. 37
1 Cor. 1. 2**Hebr. 1. 2**Heb. 11*

cant. 2.4
ant. 5.1

For especially from the 17. verse of this Chapter to the 30. wherein the Apostle abounds with consolation, shewing himselfe a faithfull steward in the house of God, most carefull to lead as it were by the hand, the weary sons and daughters of the living God, into the wine-cellar, there to refresh and stay vs with the flagons of his Wine, and to comfort vs with his apples, to strengthen vs with his hid Manna, & to make vs merry with that milke and honnie, which our immortall Husband Iesus Christ hath provided for vs, to sustaine vs that we faint not through these manifold tribulations, vvhherewith wee are compassed in this barren wilderness.

That this is the Apostles purpose and order of proceeding in this Chapter, I thinke his conclusion makes it manifest, which you haue from the 31. verse to the end, wherein hee drawes all that he had said into a short summe, containing the glorious triumph of a Christian ouer all his enemies: the

tri

triumph is first let downe generally in the 31. Verse, *What shall we say then to these things? if God be with vs who can be against vs?* thereafter he parts this generall in two; there is (would hee say) but one of two that are against vs, eyther sinne or affliction: as for sinne, he triumphs against it, verse 33. and 34. *Who shall lay any thing to the charge of Gods chosen? It is God that iustificeth, who shall condemne: It is Christ who is dead, or rather who is risen again, who is also at the right hand of God, and makes request for vs.* As for affliction, hee begins his triumph against it, Verse 35. *Who shall separate vs from the love of Christ? his answer mounts vp by a gradation, will tribulation or anguish doe it? Yea, will doubt or selfe doe it? or that which is more; will principalities and powers doe it? Verse 37. In all these things we are more then conquerours through him that loved vs.* Thanks be given to God, who alwaies makes vs to triumph in our Lord Iesus Christ.

Now in this verse, as *Jacob gaue his*

lonnes his greatest blessing in the last roome; so the Apostle giueth to Christians his greatest comfort in the last roome, whereof this is the summe: our afflictions are so far from being prejudiciall to our saluation, that by the contrary, through the Lords meruailous working they tende to the advancement thereof, & he enlargeth the comfort: Not onely afflictions, but all other things worke for the best together to them that loue the Lord. The parts of the Verse are two: the first contains the comfort: the second, a description of the persons to whom the comfort appertaineth. Nowv I come to the words.

Our troubles are many, but our comforts are more then our troubles.

Psal. 31.

19

Also: that is, besides all the comforts which I haue giuen to you before, I giue you yet this further: learning vs, that albeit our troubles bee many, yet our comforts are more: *Many* (saith David) *are the troubles of the righteous: but the Lord deliuereth them out of all.* As if he would say; For euery trouble, the Lord hath a seuerall deliuerance. Every

Every temptation (saith the Apostle) hath the owne issue. Every hornethat riseth against vs, to push vs, hath attending vpon it an hammer to repress it, (saith the Prophet.) *Esau* mourned vpon his father *Isaac*: although he was profane, yet hee cryed pittifully, *Hast thou but one blessing my Father.* But wee (vvith the holy Apostle) may blesse our heavenly Father, who comforteth vs so in all our tribulations, that as the sufferings of Christ abound in vs, so our consolations abound thorough Christ: not one but manifold are his blessings, and the store-house of his consolations can neuer bee emptyed. The Lord our God hath not dealt nigardly nor sparingly vvith vs; but a good measure of consolations pressed downe and running over, hath hee giuen to vs in our bosome, his Name be praysed therefore: and yet how little is all this that vvee now receiue, in comparison of those inestimable ioyes of God that hee hath prepared for vs: the like whereof the eye neuer saw, the eare

L 3

neuer

Zach. I. 21.

2 Cor. I. 5

Luke 6. 38

1 Cor. 2. 9

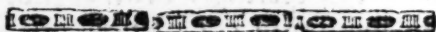
Psal. 17.

15

Psal. 16

11

neuer heard of, and the heart cannot vnderstand. Surely, the greatest measure of comfort that wee haue in this life, is but the earnest pennie of that principall vvhich shall bee giuen to vs heereafter. If the earnest bee so great, vvhathall bee the principall? If the first frutes of the heavenly Canaan be so delectable, how shall the full mass therof abundantly content vs, when we shall behold the face of our G O D in righteousness, and shall be satisfied with his Image; when we shall be filled with the fulnesse of ioy, which is in his presence, and with those pleasures which are at his right hand for euermore?



CHAP. XXII.

The Priviledges of a Christian cannot be knowne of them who doe not possesse them.

WE know. If you ponder the Apostles words, you shall finde that

that by an Emphasis hee restrains this knowledge to the children of GOD, excluding Worldlings and Naturalists from it. *The spirituall man discerneth all things: but hee himselfe is iudged of no man. A naturall man cannot understand the things that are of God.* The Gospel is wisdom indeed; but wisdom among them that are perfect. Every article of our faith, and point of Christian Doctrine; every Priviledge of a Christian is a Mystery; therefore no meruaile that the Gospell bee foolishnesse to the naturall man who perisheth. And this doth draw vs to consider that the excellent things of Christianitie can bee knowne of none, but of those that possesse them. The value, or rather vanity of earthly Iewels, hath beene better knowne of some that neuer enioyed them, then of them who possessed them: but the Iewels of Gods kingdome, such as Peace, Righteousnes, ioy in the H. Ghost, can be known of none but of the Christian only, who enioyesthem. The new name given to the

1 Cor. 2. 14
15

1 Cor. 2. 7
1 Cor. 2. 6

*Reue. 2. 17.**Psal. 34. 8**Act. 26.*

24

the Christian, who can knowe but hee that hath it? and none can know what is the sweetnesse of hid Manna, except he taste it: therefore saith the Psalmist, *Taste and consider how gracious the Lord is*; telling you that the graciousnes of the Lord cannot be considered by him who neuer did taste it. If you goe to speak to a worldling of inward peace, of spirituallioy, or of the priuiledges of a Christian, you shall seeme to him a Barbarian, or one that speaketh a strangelanguage, which he vnderstandeth not; or if he himselfe speak of the vvhath hee hath learned by hearing, or reading; yet shall he speak like a Bird, vttering voices which shee vnderstandeth not. As a bruit beast knoweth not the excellencie of mans life, and therefore delighteth himselfe with hay and prouender, seeking no better because it knoweth no better: so the natural man knoweth not the excellencie of a Christian, and therefore disdaineth him, counting him a foole, a mad man, and the off-scumme of the world: hee
 taketh

taketh the dung of the earth in his armes for his inheritance: let him haue the portion of *Esau*, that the fatnesse of the earth may bee his dwelling place: let his wine and his wheat abound to him, he cares for no more: hee knowes not what it is, to haue his soule made glad with the countenance of God. This is your miserable condition, O yee wretched worldlings: ye are curied with the curse of the Serpent; yee creepe, as it were on your bellyes, and licke the dust of the earth all the dayes of your life; yee haue not an eye to look vpto heauen, nor a hart to seek those things which are aboue: most fearefull is your estate, wee vvarne you of it, but it is the Lord who must deliuer you from it.

This resolute knowledge is the mother of spirituall courage, constancy, and patience: therefore the Apostle vrgeth it in this place, that the Christian may be made thereby strong and patient in tribulatio. And indeed what needes hee feare in the euill day; yea, though

1 Cor. 4. 13

Gene. 27.

39

Psal. 4. 7

Gene. 3.

Gala. 3. 1

Resolute
know-
ledge is
the mo-
ther of pa-
tience.

*Psal. 42**Reue. 4**Psal. 37*

though the earth should bee remoued,
 and the mountaines fall into the mid-
 dest of the sea, vwho knoweth that the
 Lord sitteth on his throne, hauing the
 whole vworld as a glassie Sea before
 him, gouerning all the alteringes, chan-
 ges and euents of things therein to the
 good of them that loue him? Oh that
 we had profited so much in the school
 of Christ all our daies, that vwithout
 any doubting, or making any excep-
 tion, we could beleue this which here
 the Apostle layeth for a most sure
 ground of comfort, that so wee might
 change all our thoughts and cares in-
 to one: namely, how to growe in the
 loue of God, that in a good conscience
 wee might say to the Lord vwith *Peter*,
Lord thou knowest I loue thee: and as for
 the rest of our fears, griefes, and temp-
 tations, which many times doe so com-
 passe vs, that to our iudgements vwee
 can see no out-gate: cast al the burthen
 of them vpon the Lord, who careth for
 vs, and hath giuen vs this promise for
 a *Præsumptio*. *All comes for the best.*

The

The Souldier with courage entreth into the battaile, vnder hope to obtaine the victorie: the Mariner vvith boldnesse committeth himselfe to the stormie seas vnder hope of vantage: and euery man hazardeth in his calling, & yet are they all but vncertaine venturers, and knowe not the end: but the Christian *runnes not as vncertaine; but as one sure to obtaine the Crowne*: for he knowes, that *the God of peace shall shortly tread Satan vnder his feet.*

1 Cor. 9. 21

Rom. 16.

20

What then? shal he not with courage enter into that battell, vvherein hee is made sure ere euer hee fight, that all the warriors of Iesus shall become *more then Conquerors through him*? If wee will only stand still, wee shall see the saluation of the Lord. *Gedeon* & his three hundred fought against the great host of Midian without feare, because hee was sure of victorie. *Dauid* made hast and ran to encounter with *Goliath*, because hee was perswaded, the Lord would deliuer him into his hands. The Israelites spared not to enter into the flood

Rom. 8. 27

Exod. 14.

13

Jud. 7. 19

1 Sam. 17.

48

Iosa. 3. 16.

flood of Iorden, because they saw the Arke of God before them, diuiding the vvaters: and shall onely the Christian stand astonished in his temptations, notwithstanding the word of God goe before him to resolue him that whatsoeuer fall out shal work for the best vnto him? The Lord increase vs, and make vs abound more and more in loue of our God: for perfect loue casteth out feare. The Lord strengthen our faith, that through these misty cloudes of affliction, which now compasseth vs, vve may see that comfortable end, vvhich the light of God hath discovered vnto vs.

Iudge not
of Gods
working
before the
end, for
that doth
greatly im
paire our
comfort.

But wee are to beware of the subtile sleights of Sathan, vvho to the end hee may spoile vs of this cōfort in trouble, endeauoureth by many meanes either to quench this light of G O D in our mindes, or else to darken and obscure it by the precipitation of our vnbelieuing hearts, carrying vs headlong to iudge of the works of G O D by their beginnings; and to measure our selues in

in trouble, by our present estate and condition, not suffering vs to tarie while we see the end: vvhwhereof it comes to passe, that our hearts beeing tossed to and fro with restlesse perturbatione, like trees of the Forrest shaken with the winde; in our necessities we hasten to be our owne prouisors: in our dangers, we will be our own deliverers, and euery way wee become the caruers of our owne condition: vve haue so much the more to beware of this precipitacion, because the dearest seruants of God haue fallen through it into fearefull sinnes against the Lord their God, and bredde great vnquietnesse vnto themselves. When *Dauid* was in extreame anger in the wildernesse of *Maon*, hee saide in his feare *that all men were liers*: O what a blasphemie! that euen the promises of God, made to him by *Samuel* the Lords Prophet, were but lies: and how many times thought hee (in his other troubles) that God had forgot to bee mercifull, and had shut vp his tender mercies in displeasure? But
when

Psal. 77. 9

Psal. 39. 9

Psal. 116

Luk. 19. 19

when hee saw the end, then was hee compelled to accuse himselfe, to give glorie to God, and to say: *I should have beene dumbe, and not opened my mouth, because thou didst it: I said it in my feare; but now I see, precions in the sight of the Lord is the death of his Saints.* As this precipitation made *Dauid* to stumble and fall, so will it carry vs also to the like inconuenience too, except we beware of it: for if we should looke to *Lazarus* on the dunghill, full of byles and sores, hauing no comfort but from the dogges, and compare him with the *Rich-man* cloathed in purple, & eating daintily every day, what can wee iudge, but that *Lazarus* is the more miserable of the two? yet carrie while the Lord haue ended his worke, and *Lazarus* be conuared to *Abrahams* bosome, and the *Rich-glutton* be gone to his place, then shall truth appeare manifestly, *All things work together for the best to them that loue GOD.* Let vs learne therefore to measure the event of things, not by their pre-

present condition, but by the prediction of Gods word. Let vs cleave to his promise, and wait on the *Jesus* which hath his own time appointed, it shall speak at the last, and shall not lie, though it tarry, let vs wait for it, it shall surely come and not stay. Let vs goe into the sanctuary of God and consider the end, there shall wee finde and learne, that there is no peace to the wicked, howsoeuer they flourish for a time. and that it cannot bee but well with them that feare the Lord: Marke the upright man, and behold the iust, for the end of that man is peace: but the transgressors shall be destroyed together, & the end of the wicked shall bee cut off: So both in the troubles of the godly, and prosperity of the wicked, we are bound to suspend our iudgement till we see the end.

Abac. 2. 3

*Psal. 37.
37*

CHAP. III.

Many working instruments of contrary qualities & intentions in the world yet agree all in one end.

All

A *l*l things worke together. O what a singular Priuiledge hath the Christian, that not onely afflictions, but all things whatsoeuer, worke for the best: and not onely so, but they worke together for the best to him. Many working instrumētts are there in the world, their course is not one, they communicate no counsels; yea, their intentions oftentimes are contrarie; yet the Lord brings all their waies to this one end, *to the good of them that loue him.* Where euer they be, in regard of place; what euer they bee in regard of persons; what euer their purposes be; howsoeuer disagreeing amongst themselves; yet such is the power and providence of that supreamē Gouvernour, our heauenly Father, that *all of them worke together to the good of them that loue him:* and herein doth his power & wisdom appeare more clearely, thē in the tempering of this great Vniuerse, making Elements of so contrary qualities to meeie together, and agree in
one

one pleasant harmony. For the illustration of this, let vs marke but one example for all: *Jacob* sends his sonne *Ioseph* to *Dothan* to visite his brethren; his brethren cast him into the pit, *Ruben* relieues him, the Merchants of *Midian* buy him, and sell him againe, to *Potiphar*, his Mistrisse accuses him, his master condemnes him, the Butler (after long ingratitude) recommends him, & *Pharaoh* exalts him. O what instruments are herel and how many hands are about this one poore man of God! but how doth the Lord direct them all? yea, besides their owne intention, to further *Iosephs* aduancement in *Egypt* for his owne good, and the good of his Church. But now to the particulars.

There is nothing in the world, which workes not for our weale: All the workes of God, all the stratagems of *Sathan*, all the imaginations of man are for the weale of Gods children: yea out of the most poysonable things, as sinne and death, doth the Lord draw healthful and medicinall preseruatiues

M

Gen. 37.

All the
workes of
God are
for the best
to his chil-
dren.

Psal. 25.

to them that loue him. *All the waies of the Lord (saith David) are mercy and truth: marke what he saith, and make not thou an exception where GOD hath made none, (all, none excepted,) but be thou strengthened in Faith, and giue glorie to GOD, saying with patient Iob, Albeit the Lord would slay mee yet will I trust in him.*

Iob 13.15

Sometimes the Lord walkes in the way of anger, seeming angry with his Children, and to walke stubbornly against them, which hath moued them to poure out the like of these pittifull lamentations: *The arrowes of the Almighty are vpon me (saith Iob) the venime whereof dooth drinke vpon my Spirit, and the terrours of God fight against me: Thou setst me vp as a marke against thee, and makest me a burthen to my selfe. Thy indignation lyeth vpon me (saith David) yea, from my youth I haue suffered thy terrours, doubting of my life. For felicity I haue had bitter griefe (saith Ezechia) for the Lord like a Lion brake my bones, so that I chattered like a Swallow, and*

Iob 6.4.

Psal. 88.7.

Esa. 38.17.

mour-

mourned like a Dove. I am troubled on every side (saith the Apostle) having fightings without, & terrors within: and yet in all these the Lord hath a secret way of mercy, wherein hee walkes and works for the comfort of his children; which albeit for the present we cannot perceiue, and can see no other oftentimes but that the Lord hath taken vs for his enemies: yet in the end we shall be compelled to acknowledge it, and confesse with David, O good was it for me, O Lord, that ever thou correctedst me: Therefore also saide the Apostle, the Lord is meruailous in his Saints: and the Apostle cryeth out, O the deepnesse of the riches both of the Wisedome and Knowledge of God! how vnsearchable are his iudgements, and his waies past finding out? His glory is great when he worketh by means; his glory is greater when he worketh without meanes; but his glory shineth most brightly when hee worketh by contraries.

It was a great worke, that hee did open the eyes of the blinde, but greater

3 Cor. 7. 5.

Iob 13. 24.

Psal. 119.

2 Thes. 1. 10

Rom. 11. 35

The Lord
workes by
meanes,
without
meanes, &
by contra-
ries, & then
is his glory
greatest.

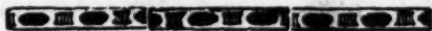
that hee did by application of spittle
and clay; such meanes, as are mee-
ter to put out the eyes of the seeing
man, the to restore the sight of a blind
man. So he wrought in the first crea-
tion, causing light to shine out of
darknesse: so also in the worke of
Redemption, for by cursed death, hee
brought happy life; by the Crosse he
obained the Crowne: and through
shame hee went to glory: and this
same order the Lord keepes yet in the
worke of our second Creation, which
is our regeneration; he casteth down,
that he may raise vp; hee kills and hee
makes alieue; he wounds and hee will
binde vp; he spoiles and hee will heale;
hee accuseth his Children of sinnes,
that so they may get remission of their
sinnes: he troubleth their consciences
that so he may pacifie them; and in a
word, the meanes which hee vseth in
working are contrary to the worke it
selfe which he intends to performe to-
wards his Children. He sent a fearefull
darknesse on *Abraham*, but afterward

com-

comunicated vnto him a ioyfull sight,
hee wrestled with *Jacob*, and shooke
him to and fro; but in the end blessed
him: he strook the Apostle *Paul* with
blindnesse, and then opened his eyes,
that he might know the Lord Iesus: he
frownes for a while vpon his owne, as
Ioseph did vpon his brethren, but in the
end with a louing affection shall hee
imbrace them: he may seeme angry
at thy prayers, as hee put backe the pe-
tition of the woman of Canaan; but at
length will grant a fauourable answer
vnto them: therefore let vs now learne
to possesse our soules in patience: let
the Lord worke by any meanes it plea-
seth him: It is enough that wee know,
all the wayes of God, (yea, euen when
hee dealeth most hardly with his chil-
dren) *are mercy, and tend to the good of*
those that loue him.

Gen. 43.

Mat. 15. 22



CHAP. IIII.

*All Saibans Stratagems worke for the
best to be godly.*

M 3

And

AND as for Sathans stratagems, it is also out of doubt that they worke for the best to thē that loue the Lord, not according to his purpose indeed, but because the Lord trappeth him in his owne snare. If vnder the serpents shape he deceiued *Adam*, vnder the serpents name shall the Lord curse him, and all those weapons whereby he intends to destroy the worke of Gods grace in vs, shall the Lord make forcible to destroy the workmanship of sathan in vs; I meane that whole bastard generation of sinnefull affections which Sathan hath begotten vpon our mutable nature by a most vnhappy and vnlawfull copulation: the experience of all the Saints of God will proue this, that Sathan by his restless temptations doth destroy himself; which is most eident both in his temptations for sin, which tend to desperation, as also in his temptations to sin, which tend to presumption. Euery accusation of the conscience for by-past sinnes, is a preparatiue to the child of God to keepe him from sinne

How Sathans temptations for sinne doe good to the Christian.

sinne in time to come; he reasoning with himselfe after this manner: If my enemy doth so disquiet my minde with inward terrors, for those sins which foolishly I did by his inticement, why shall I hearken to him any more heereafter, and so increase the matter of my trouble? For what fruite haue I of all the sinnes whereof I tooke pleasure, but terrour and shame? and shall I looke that this forbidden Tree shall render any better fruit heereafter? O what a faithlesse traitor is Sathan? he inticerh man vnto sinne, and when hee hath done it, hee is the first accuser and troubler of man for sinne: When he workes in vs he is a tempter; when he haue finished his worke (which is sin) he is an accuser of vs to the Iudge; and when hee returneth, hee returneth as a troubler and a tormenter of vs for our sins: stop thy eare therefore, O my soule, from the voice of this deceitfull enchaunter. His temptations againe vnto sinne are so many provocations, spurring vs forward to the throne of grace:

Shall I
heare and
trust the e-
nemy of
my soule
that hath
deceiued
me so oft?

grace: for whilst we finde his restlesse malice pursuing that sparkle of spirituall life wherby the Lord hath quickened vs, and our owne weaknesse, and inability to resist him: then we are forced with *Israel* in *Egypt*, to sigh for the thraldome, and to crie with *Iosias*, *O Lord our God we wot not what to doe, but our eyes are turned toward thee.* And who feeles not this? that the grace of feruent prayer (wherein otherwise wee faint, our hands being more ready to fall downe, then the hands of *Moses*, except they bee supported) is greatly weakned and abridged in the children of God by the buffets of *Sathan*. So they weakened the holy Apostle, and stirred him vpto such feruency in prayer that hee besought the Lord thrice, that is, many times, to deliuer him frō them: Yea, (which is more) the Lord made them effectuell meanes to beate downe the power of naturall pride in him, least he should haue been exalted out of measure through the greatnesse of his revelations. A wonderfull worke that

1 Cor. 12. 7.

that the Father of pride becommeth against his will a represser of pride: and hee who first powred this poyson into the nature of Man, is made (contrary to his intent) an instrument to suppress it. Thus the Lord our God out-shooteth Sathan in his owne boaw, and with the sword of *Goliath* cutteth off his own head: his holy name be praised therefore for ever.

Now as concerning outward afflictions, it is true that as the Philistines could not vnderstand *Samsons* Riddle, how *sweet came out of the sowre, and meate out of the eater*: so can no worldlings vnderstand that tribulation bringeth out patience: and that our light and momentary afflictions cause vnto vs a far more excellent & eternall waight of glory: but the Children of God have learned by experience, that albeit no visitation be sweet for the present, yet afterwards it bringeth the quiet fruit of righteousness vnto them who are thereby exercised, and that there is more solid ioy in suffering rebuke with *Christ* then in all the

Jud. 14. 14.

Rom. 5. 3.

2 Cor. 4. 17

How afflictions are profitable to a Christian.

Heb. 11. 35

the

Exod. 15. 15

Luk. 15. 12

Lam. 3. 27.

Psal. 1. 19.

the pleasures of sin which endure but for a season. For as Moses the mediator of the old Testament, by his prayer made the bitter waters of Marah sweet, that the Israelites might drinke of it; so Iesus the mediator of the new testament by his passion hath mitigated to his children the bitterness of the Crosse; and not onely mixed it with ioy, but made it most profitable. The forlorne Son concluded neuer to returne home to his Father, till he was brought lowe by affliction. And many in the Gospell were forced by corporall diseases to run to Iesus, where others enioying bodily health did nothing but disdain him. The earth which is not tilled and broken, beares nothing but Thornes and Bryers: the Vines waxe wilde by time except they be pruned and cut: so would our vaine hearts ouergrowe with vile affections, if the Lord by sanctified trouble did not continually manure them. Therefore said Ieremie, *It is good for a man to beare the yoke in his youth: and David confessed, it was good*

good for him that bee was afflicted. Yea
(our Sauour saith) euery branch that
beares fruit, my heauenly Father purgeth
it, that it may bring forth more fruit. No
worke can be made of golde and siluer
without fire, and stones are not meete
for palace-worke except they bee po-
lished and squared by hammering; no
more is it possible that wee can bee
vessels of honour in the houses of our
G O D, except first wee be fined and
melted in the fire of affliction: neither
can we be as living stones to be placed
in the wall of the heauenly *Ierusalem*,
except so long as wee bee heere, the
hand of God beate vs from our proud
lumps by the hammer of affliction. As
standing water putrefies and rots, so
the wicked feare not God (saith the
Psalmist) because they haue no chan-
ges; and *Moab* keepes his sent (saith the
Prophet) because he was not powred from
vessell to vessell, but hath bene at rest
euer since his youth. And therefore O
Lord, rather then we should keepe the
old sent of our naturall corruption, &
liue

*Ioh. 15. 2.**Ier. 44. 11.*

live in carelesse security without the feare of thy holy name, and so become sit-falts in our sin; no, rather, O Lord, change thou vs from estate to estate; wakē vs with the presence of thy hand; purge vs Lord with thy fire, and chastice vs with thy rods; alway O Lord, with a protestation, that thou stand to thy promise made to the Sons of *Dauid*, *I will visite them with my rods, if they sinne against me: but my mercy will I neuer take from them.*



CHAP. V.

How death also worketh for the best to Christians.

THe same comfort wee haue also against death, that now in Christ Iesus it is not a punishment of our sinnes, but a full accomplishment of the mortification of sin both in soule and body; for by it, all the conduits of sinne are stopped, the weapons of vnrightheousnesse broken: and though
our

our bodies seeme to bee consumed, yet they are but sowne like graines of Wheate into the field and husbandry of the Lord, which must dye before they be quickned; but in the day of harvest, shall spring vp againe most glorious, and shall be restored by the same holy spirit who now dwels in them: and as for our soules they are released out of this house of seruitude, that so they may depart and turn to him from whome they came: therefore haue I compared death to the red sea, wherein *Pharaoh* and his Egyptians were drowned, and sanke like a stone to the bottom, but the Israelites of God went through to their promised Canaan: so shall death be vnto you, O miserable Infidels, whose eyes the God of this world hath so blinded, that no more then the blinde Egyptians, can you see the light of God that shineth in Goshen, that is, his Church, although you be in it: to you (I say) your death shall be a sea of Gods vengeance, wherein you shall bee drowned, and shall sinke with

Death compared to the red sea, wherein the Egyptians were drowned, & the Israelites went through to Canaan.
Rom. 8.

Psal. 13.

Exod. 15. 11

with your sinnes heauier then a Mil-
stone about the neck of your soules to
presse you downe to the lowest hell.
But as for you that are the Iſrachites of
God, ye shall walke through the valley
of death; and not need to be afraid,
because the Lord is with you, *his staffe
and his rod shall comfort you*: albeie the
terrors of hell, the horror of the graue,
the guiltinesse of sin, stand about thee
like mountaines, threatening to over-
whelme thee; yet shalt thou goe safe
through the land of thine inheritance,
where, with *Moses and Miriam*, and all
the children of God, even the Congre-
gation of the first born, thou shalt sing
praises ioyfully to the God of thy sal-
uation. And thus we see, how that not
onely our afflictions, but Sathan, sin,
and death, are made *to worke for the
best, to them that love the Lord.*

Chap.



CHAP. VI.

*How the plots and imaginations of men
worke for the best to the Christian.*

NOW in the last roome concerning
the imaginations of men against
vs, we shall haue cause to say of them
in the end, as *Ioseph* said to his brethren.
You did it vnto me for euill, but the Lord
turned it vnto good. The whole Histo-
rie of Gods booke, is a cloud of mani-
fold witnesses concurring altogether
to confirme this truth: I content my
selfe therefore for all to bring one.

When *Dauid* was going forward in
the bateaile against *Israell* with *Achish*
King of *Gath*, vnder whome hee
soiourned for awhile in the time of
his banishment, the remnant Princes
of the *Philistines*, commanded him to
goe backe; and this they did for the
worse, to disgrace him, because they
distrusted him, but the Lord turned it
to him for the best: consider *Dauids*
estate

estate and yee shall see him set betwixt two great extremities. If he had gone backe of his owne accord, the Philistines might haue blamed him and handled him as an enemy: if hee had come forward hee should haue beene guilty of the blood of Israel, and especially of *Saul* the Lords anointed, who was slaine in that battaile.

In this strait the wit of man can find him no out-gate, but the prouident mercy of god deliueres him in such sort, that no occasion of offence is giuen to *Saul* and his people, because *David* came not against them: neither yet could the Philistines condemne him, because he went backe by their command. So notable a benefite did *David* receiue euen by that same deed wherein his enemies thought they had done him a notable shame: and this should learne vs in the straightest extremities whereunto men can driue vs, to depend on the Lord, & euer then to hope for an out-gate when we see none: for such is thy prouidence O Lord, wherby in mercy thou

thou watchest over those evils that are intended against them, that by thee they are turned into good to them.

And here wee haue further to consider, that seeing this is the priuiledge of euerie one that loues the Lord, much more must it appertaine to the whole Church of God. It is the portion of *Abraham* being the Father of the faithfull and one of Gods children, *I will blesse them that blesse thee, and curse them that curse thee*: and shall it not belong (thinke wee) to all the congregation of the first borne? will not the Lord be a wall of fire round about *Ierusalem*, and the glory in the midst of her? wil he not keepe her as the apple of his eye? shall not *Ierusalem* bee as a cup of poyson vnto all her enemies, and a heauie stone? Yea surely, all that lift vp themselves shall be torne, though all the people of the earth be gathered together against it, the weapons made against her shall not prosper; & every tongue that shall rise against her in iudgement shall bee condemned. This is the heritage of the

N Lords

If this comfort belong to euery member, much more to the whole bodie and state of the Church.

Zac. 2. 5

Zac. 12. 2

*Gene. 7. 18**Exod. 3. 2**Mat. 7. 15.*

Enemies
of Gods
church
look to
their end.

Eſt. 4. 14

Lords seruants, & the portion of them who loue him. For the Church is the Arke of God, vvhich may mount vp higher as the vvater encrease, but cannot bee ouerwhelmed: the bush which may burne, but cannot bee consumed: the house built on a rock, which may bee beaten with the wind & raine, but cannot be ouerthrowne.

The Lord who changeth times and seasons, who takes away Kings, and sets vp Kings, hath reprobued Kings for his Churches sake: and hee gouerneth all the kingdoms of the earth in such sort that their risings & fallings, their changes and mutations are all dispensed for the good of his Church: for there is but one of two sentences vvherein all the Iudges of the vvorld may iudge of themselves and see cleerly their end: either that which *Mordecai* saith to *Eſter* *Who knowes if for this thou art come to the Kingdome, that by thee deliuerance might come to Gods people?* Or else that which *Moses* in Gods name sayde to *Pharaoh* (the first oppressor of Gods Church

Church in his adolescence) *I haue set thee vp to declare my power, because thou exaltest thy selfe against my people.* How miserable then are they who when they are highest, abuse their power to hold the people of God lowest?

Haue they not cause to feare least the Lord haue set them vp against him as an object of his power and Iustice? If we well marke the course of the Lords proceeding ever since the beginning of the world, we shall find that as he orders the state of earthly power for the accomplishment of his wil concerning his Church; so euermore a blessing followes them who are instruments of her good: and by the contrary an ineuitable curse followes them who are the instruments of her euill.

When the Lord concluded to bring his Church from Canaan, to sojourne in Egypt, hee sent such a famine in Canaan as compelled them to forsake it: but made plenty in Egypt by the hand of *Ioseph* whome the Lord sent before as a prouider for his Church: and by

N: whom

who *Pharaoh* was made so fauourable to *Jacob*, that he vvas allowed to dwell in Goshen; but when such time came that hee would translate his church from Egypt to Canaan, then hee altered *Pharaohs* countenance; hee raised vp a new King which knew not *Ioseph*, and turned the Egyptians hearts away from *Israell*, so that they vexed *Israell*, and caused them to serue by crueltie: and all this the Lord did to the end his people should becom weary of Egypt, and inforced by violence to make forward to Cannan; whereas otherwise (as it well appeares) if they had been dandled as in the beginning, they would haue neglected the promised land, and contented themselves with Onions and Flesh pots of Egypt. Thus *Pharaoh* by his obstinacie brings on himselfe his iust deserued punishment; & the Lord workes to his people their vnderferued deliuerance: and afterwarde when the sins of his people grew to that ripenes, that they had caused their dayes to draw neere, and vvere come to their terme,

terme, the Lord stirred up the King of Babel as the rodde of his vvrath, and staffe of his indignation, hee sent him to the dissembling Nation, and gaue him a charge against the people of his wrath, to take the spoyle and the preie, and to tread them vnder feet like mire in the streets : and then that the Lord might bee auenged of the sins of Itraell, hee subdued all Kingdomes round about them vnder the King of Babel, that no stop or impediment should be in their way to hold off the iudgement from them : but yet againe, when the Lord had accomplished all his workes vpon Mount Sion, and the appointed time of mercy was come, and the 70. yeers of Captiuitie were expired, then the Lord visited the proud hart of the King of Ashur, and for his Churches sake hee altered againe the gouernment of the vvhole earth, translating the Empire to the Medes and Persians, that *Cyrus* the Lords anointed might performe to his people the promised deliuerance.

Ezech. 22

4

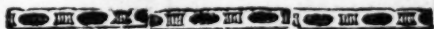
*Esay 10. 5**Esa. 10. 12*

The gouernment of the whole earth, altered for the churches sake.

*Psal. 42**Esa. 12.1*

All which should learne vs in the greatest changes & alterations which can fall out in the world, to rest assured, that the Lord will worke for the good of his Church, though the earth should bee moued and the mountaines fall into the middest of the Sea; yea, though the waters thereof rage and be troubled, yet there is a River whose streames shall make glad the Cittie of our good God in the middest of it, and therefore it shall not bee moued: yea, they who should be as nursing Fathers and Mothers to the Church of God may forsake her, and become her enemies: but assuredly they shall perish, and comfort and deliuerance shall appeare vnto Gods people out of another place. The Lord for a while may put the bridle of bondage in the Philistines hands to humble the Israelites for their sins, but it shall be taken from them, and the day shall come wherein wee shall with ioy drawe water out of the Wels of saluation, and praise the Lord, saying: *Though thou wert angry with*

with mee, thy wrath is turned away, and
thou comfortest me. Yea, Sion shall cry out
and shout for ioy, for great is the holy One
of Israel in the midst of her : and there-
fore in our lowest humiliations, let vs
answer our aduersaries: Reioyce not a-
gainst me, oh mine enemy, though I fall,
I shal rise, and when I shal sit in darknes
the Lord is a light vnto me: I will beare
the vvrath of the Lord, because I haue
sinned against him, vntil he shall plead
my cause & execute iudgement for me,
hee vwill bring me forth to the light &
I shal see his righteousnes: then he that
is mine enemy shall looke vpon it, and
shame shall couer him who said to mee,
What is the Lord thy God?

Mich. 7. 8

CHAP. VII.

What is a Christians best.

W*Hat is the Lord thy God? Now*
shal he be troden vnder as the
mire in the street : yea so let all thine e-
nemies perish, O Lord.

For

For the best. This *best* is no other thing, but that precious saluation prepared to be shewn vs in the last time, reserved in the heavens for vs, and whereunto wee are reserved by the power of God through Faith; whereof we learne that our best estate is not yet wrought so as it is accomplished; it is onely in the working sayes the Apostle, and therefore wee are not to looke for it in this life.

1. Pet. 1. 5.

The wicked man is at his best, when he comes first into the world.

Iob. 3. 12

There is a great difference betweene the Godly and the Wicked: the one enjoyes their best in this life, the other lookes for it, and are walking toward it: for if it should be demanded vwhen a vvicked man is at his best, I vvould answer, his best is euill enough; but then a vvicked man is at his best when hee comes first into the vvorld; for then his sinnes are fewest, his iudgement easiest. *It had beene good for him that the knees had not prevented him, but that hee had died in the birth: for as a river which is smallest in the beginning increaseth as it proceedes by the acces-*

accession of other waters into it, till at length it bee swallowed vp into the deep: so the wicked, the longer hee liueth, vva^xeth euer worse and worse, *deceiuing and being deceiuod*, (saith the Apostle,) *proceeding from one euill to worse*, (saith *Jeremie*) till at length he bee swallowed vp in that lake that burneth with fire and brimstone. And this the Apostle expresseth most significantly, when he compares the wicked man vnto one gathering a treasure, wherein hee heapes vp vvrath to himselfe against the day of wrath: for euen as the Worldling vvhoe every day casteth money into his treasure, in fewe yeers multiplies such a summe, the particulars whereof he himselfe is not able to keepe in minde; but vvh^en he breaketh vp his boxe then hee findeth in it sundry sorts of coine, whereof hee had no remembrance: euen so it is and worse with thee, O impenitent man, vvhoe not onely every day; but euerie houre and moment of the day doest multiply thy transgressions, and defile thy

2 Tim. 3. 7.

Jer. 9. 3

Reu. 19. 20

A warning
for impen-
tent sin-
ners.

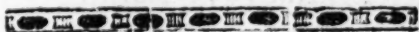
thy cōscience, hoording vp into some dead work or other, to what a reckning thinkest thou, shall thy sinnes amount in the end? though thou forget the as thou committest them; yet the Apostle telleth thee that thou hast laide them vp in a treasure: and not onely so, but with every sinne thou hast gathered a portiō of wrath proportionable to thy sin, which thou shalt perfectly know in that day wherein the Lord shall breake vp thy treasure, and open the booke of thy conscience, and set thy sinnes in order before thee, then shall *thine owne wickednesse correct thee, and thy turning backe shall reprove thee: then shalt thou know and beholde that it is an euill thing and a bitter that thou hast forsaken the Lord thy God: and shalt bee astonished to see such a multitude of vvitneses standing vp against thee; then shalt thou perceiue that these sinnes which thou hast callt behinde thy backe, the Lord hath set them in the light of his countenance, and then woe shall bee vn-to thee, for the Lord shall turne thine owne*

Psal. 50.
21

Iere. 2. 19

Psal. 90. 8

owne waies vpon thy head: when thou hast accōplished the measure of thine iniquitie, the Lord shall giue thee to drinke of the cup vvhich thou hast filled with thine owne hand, & shall double his stripes vpon thee, according to the multitude of thy transgressions.



CHAP. VIII.

The Christian is not at his best now: it is in the working onely.

BVt as for the Children of God, if you will aske, when they are at the best? I answer, praysed bee God, our worst is ended, our good is begun, our best is at hand: as our Sauour saide to his Kinsmen, so may vvee say to the Worldlings, *Your time is alway, but my time is not yet come.* We are at the worst immediatly before our conuersion, for our vvhole life till then was a vvalking with the Children of disobedience in the broad vvay that leades to damnation, and then vverewee at the worst, vvhen

Ioh. 6. 7

when vvee had proceeded furthest in the waies of vnrighteousnesse, for then were vvee furthest from God. Our best beganne in the day of our recalling, wherein the Lord by his word and holy spirit called vpon vs and made vs turne our backs vpon Sathan, and our face toward the Lord, and so caused vs to part company with the children of disobedience; among whom wee had our conuersation before: then we came home with the penitent forlorne, to our fathers family, but they vvent forward in their sins to iudgement. That vvas a day of diuision betwixt vs and our sinnes: in that day (with Israell) wee entred into the border of Canaan, into Gilgal, & there were circumcised, and the shame of Egypt vvas taken from vs, euen our sinne, which is our shame indeede, and which vvee haue borne from our mothers wombe. The Lord grant that wee may keepe it for cuer in thankfull remembrance: and that wee may count it a double shame to returne againe to the bondage of Egypt

Egypt, to serue the prince of darknesse in Brick and Clay; that is, to haue fellowship any more with the vnfruitfull works of darknesse, but that like the redeemed of the Lord, vve may walke from strength to strength, till wee appeare before the face of our God in Sion.

Psal. 84. 7

Alwaies this difference of estates of the godly and wicked should learne vs patience: let vs not seeke that in the earth which our gracious God in his most holy dispensation, hath reserved for vs in heauen: let vs not be like the foolish Iewes who loued the place of their banishment in Babell better then their home: for here wee are not at our best, *now our life is hid with the Lord,* and wee knowe not yet what wee shall bee, but wee know when he shall appeare wee shall bee like him: The Lord shall carry vs by his mercy, and bring vs in his strength to his holy habitation. Hee shall plant vs in the mountaine of his inheritance, even the place vvhich hee hath prepared, and Sanctuarie vvhich hee hath established, then *euorlasting ioi shall*

The difference of the godly & wicked concerning their best, should learn vs comfort & patience.

1 Ioh. 3

Exo. 15. 13

Esay 35

*Psalms. 7**Luke 19*

How miserable
are the wicked
who have
their hea-
ven in the
earth.

*shall bee upon our heads, and sorrow and mourning shall flie away from vs for ever. And now till the Lord hath accomplished his worke vnto vs, let vs not faint because the wicked flourish; neither think we haue cleansed our hands in vaine because they prosper, they are to bee pittied rather then enuied: let them eate and drinke and bee merry, sure it is, they will neuer see a merrier day then that they see presently; they haue enioyed their heaven in the earth; they haue receiued their consolation in this life, and haue gotten their portion in this world. O what tongue can expresse their misery! And yet as *Samuel* mourned for *Saul* when God reiected him: and *Jeremy* wept in secret for the pride of his people that would not repent of their sinnes; how can vvee but take vp a bitter lamentation for many of you, whom in this time of grace we see to bee strangers from grace? Wee wish from our hearts, yee were not like the kinsmen of *Lot*, who thought hee was scorning, when hee told them of a*
Iudgement

*Judgement to come ; and therefore for
no request would goewith him out of
Sodom, but tarried while the fire of the
Lords indignation consumed them : but
rather as Sara followed Abraham from
Calde to Canaan, so you would take vs
by the hand, and goe forward with vs
from hell to heauen.*

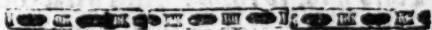
*But alas, The lusts of the flesh holde
you captiue, your sinnes haue blinded
you, and the Love of the world dooth
bewitch you, but all of them in the end
shall deceiue you : For all the labour
under the Sun is but vanitie and vexati-
on of spirit.*

Ecc. 2. 17

*When yee haue finished your taske,
you shall bee lesse content then you
were at the beginning : you shall be as
one wakened out of a dreame, vvho in
his sleepe thought hee was possessor of
many things, but when hee awvaketh,
behold he hath nothing, like that rich
man who said in his securitie, *Now my
soule thou hast much good for many daies:*
and even vpon the next day was re-
duced to greater pouertie then that
despi.*

despised *Lazarus*, that hee had not so much as a drop of colde water to coole his tongue with: then shal you lament, we haue vwearied our selues in the way of iniquite and it did not profite vs. Alas, how shall I learne you to bee wise? The Lord vwhen hee created man, for him in a roome about al his creatures; and now degenerate man sets euery creature in his heart before the Lord. O fearefull ingratitude I doe you so reward the Lord, yee foolish people and vnwise? There is nothing vvhich you conceiue to bee good, but when you want it, you are carefull to seeke it; when you haue it, you are carefull to keepe it; onely you are carelesse of the Lord Iesus, though hee be that incomparable iewell that brings light in darknesse, life in death, comfort in trouble, mercy against all iudgement: you should set him as a signet on your heart, as an ornament on your head; & put him on as a glorious attyre, that gets you place to stand before G O D. But vvhat paines doe you take to seeke him?

him? what assurance haue yee that yee are in him, or what mourning doe you make, because yee are strangers from him? Can ye say that the tenth of your thoughts and wordes are imployed vpon him? Alas, how long will you wander after vanities and follow lies? Will yee for euer forsake the fountaine of liuing waters, and digge to your selues broken pits, that can holde no water? *O consider this (in time) ye shal forsake the Lord, least he teare you in peeces and there be none to deliuer you.*

Psal. 50.22

CHAP. IX.

All things worke to the worst to the wicked.

THe last lesson wee obserue in this part of the Verse is this: As all things worke for the best to them that loue the Lord, so all things worke for the worst to the wicked: there is nothing so cleane which they defile not, nothing so excellent which they abuse

O

not.

Psal. 69. 22
2 Cor. 5.

not. Make *Saul* a King, and *Balaam* a Prophet, and *Indas* an Apostle, their preterments shall be their destruction. If they be in prosperity, they contemn God, and their prosperitie becomes their ruine: if they be in aduersitie, they blaspheme him, and like raging waues of the Sea, cast out their owne durt to their shame. Yea, what speake I of these things? *Euen their table shall be a snare to them; Iesus Christ is a rocke of offence to them; the Gospell the sanour of offence to them; and their prayer is turned into sinne to them:* And what more excellent things then these? As a foule stomak turneth most healthsome food into corruption: so their polluted conscience turns iudgement into gall, and the fruite of righteousness into Wormewood. And all this should prouoke vs to become good in our persons, or els there is nothing, were it neuer so good, can bee profitable vnto vs.

The second
 part of the
 verse, is the

To them that loue God. Heere followeth the second part of the Verse,
 con-

containing a description of the persons to whom this priuiledge appertainerh, together with a reason of the former comfort. Of force *all things must worke for the best* (namely to saluation) *to them that loue God*, because they are called (namely to saluation) *according to Gods purpose*. The strength of this reason stands in the necessitie and immutability of the purpose of God, more stable then the decreë of the Medes and Persians; for what he hath decreed cannot be reuoked, annulled or hindred. It is that supream cause of all, which orders all inferiour causes and incidents whatsoeuer, in such sort, that they must work to the aduancement of that most high purpose of God.

This reason is made clearer in the subsequent Verse, where the Apostle lets vs see how the links of the golden Chaine of our saluation are knit together inseparably by the hand of God, that no power in heaven or earth can sunder them: whereof it comes, that he that is sure of one is sure of all. And

persons to whom the former comfort belongeth.

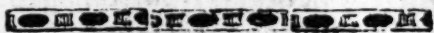
Our calling comes from gods purpose, & carries vs to the determined glory.

now let vs take a short view of it, for confirming of the Apostles reason. *Election* is the first, and it is the most auncient Charter of the right of Gods Children to their Fathers inheritance. *Calling* is the second, and it is that gift of God, whereby wee are knowne the sonnes of God; and our *Election* secret in it selfe, is made manifest to our selues and others. *Iustification* is the third, and it is the grace of God, whereby we are inseort in Iesus Christ, in such sort that wee are made one with him, and partakers of all that is his. *Glorification* is the last, and it is the grace of G O D, whereby wee shall bee entred in the due time, full Heyres to our heavenly Father.

No King on earth can produce so auncient a right to his Crowne, as the Christian, effectually called. No man on earth can bee knowne his Fathers heyre vpon such sufficient warrant, as the Christian: for in his *Regeneration* the Father communicateth to him his Image, his Nature, and his Spirit, whereby

whereby he begins from feeling to call God his father, and in life and manners resembleth him. No Free-holder is so surely in seofth in his Lands, hauing so many cōfirmations of his right as hath the iustified Christian, who vpon his gift hath receiued the Earnest, the Pledge, the Seale, and the Witnesse of the great King : and last of all, the Christian shal be entred to the full fruition of his inheritance, with such ioy and triumph in the glorious assembly of the Saints, as the like was neuer seene in the world, no not in Ierusalem that day when *Salomon* sate downe in his Fathers Throne, then their ioy was so great, *That the earth rang with the sound of them* : but nothing comparable to this. And herein stands the excellency of a Christian, and certainty of his saluation.

1 Kin. I. 14



CHAP. X.

How the Christian is made sure of his Election and Glorification.

FOR this chaine of our saluation, reacheth (as I may say) from eternity to eternity : the beginning of it (albeit before beginning) is our *Election* : the end of it (albeit without end) is our *Glorification*; and these two ends of the Chaine, the Lord keeps them sure and secret in his owne hand : but the two middle links of the Chaine, to wit *Cal-ling* and *Iustification*, the Lord hath letten them downe from the Heaven to earth, that we should gripe and apprehend them ; that being sure of the two middle Linkes, wee might also be sure of the two ends; because the Lord hath knit them inseparably together. Then thou, who wouldest be comforted with the assurance of thy saluation, take heed of this, making it known to thine owne Conscience by an holy life, that
God

God hath called thee, & iustified thee :
Gripe sure, as it were in one hand,
the linke of *Calling*, and with the other
hand, the linke of *Iustification*; then
mayst thou knowe assuredly, *Election*
before the world, is thine; *Glorification*
after this, shall also be thine. To make
this yet more plaine, we are to remem-
ber, this mortall life of ours is a short
interiected poynt of Time, betwixt two
Eternities (if so I may call it:) or like a
stepping stone betweene two gulphes :
whereupon some in feare and tremb-
ling worke out their saluation, and so
step from Gods eternall *Election* to
endlesse *Glorification*.

Others againe, in wantonnesse and
carelesse securitie, drinke in iniquity
with greedinesse, and so step from the
decree of reprobation, that most iust-
ly they procure their everlasting con-
demnation : So that every man is to
consider of his everlasting weale or
woe, by his present disposition in this
life. O that we had sanctified memo-
ries to remember this so long as wee

By his dis-
position in
this life,
each man
hath to cō-
sider of his
everlasting
weale or
woe.

are here. If of weaknesse wee fall, wee may rise againe : and if wee haue not learned well to repent in one day, wee haue leaue of the Lords patience to learne it better another day ; his name bee praised therefore, who hath opened a doore of mercy to sinners, and with long suffering waites for our repentance. But he who in the day of his transmigration steps the wrong step, will neuer get leaue to amend it. Where the tree falls, it shall lye there ; the wicked die in their sins, and so step downward to the deepe pit and gulph, out of which there is no redemption. Let vs therefore be wel aduised before we leap: let vs fasten our feete in the borders of that *Canaan* in time ; which shall bee done, if we make our whole life a proceeding from *Election* to *Glorification*; and that through *Calling* and *Iustification* ; which two, haue inseparably following them the *Sanctification* and *Renouation* of the whole man.

The Lord make vs wise in time, that we may consider our course, and think
of

of the end whereunto it leades vs. for there is but one of two. As *Moses* protested to the Israelites, so doe I vnto you, *I haue laid this day life and death before you*: the Lord giue you grace to make choise of the best.

But now to returne to the words of this descriptiō of the persons to whom this priuiledge appertaineth, wee haue these things. First, *the purpose of God*: Secondly, *his Calling*, according to his purpose: Thirdly, *the euident token according to Gods Calling*, which is, *the Loue of God*. The purpose of God concerning thy saluation, thou maist know by thy *Calling*: and if againe thou wilt try thy *Calling*, try it by *the loue of God*, which thou findest in thee. And of these three, I will now speake briefly.

Chap.



CHAP. XI.

*What comfort wee haue in this, that our
saluation is grounded on the Lords
vnchangeable purpose.*

ACcording to his purpose. Here you
see then how the Apostle draweth
our Calling from the purpose of God :
and so when hee will comfort vs with
the certainty of our saluation, he leads
vs out of our selues, vp to the Rocke
that is higher then wee ; hee teacheth
vs to cast our anchor within the vaile,
and to fasten our soules vpon that vn-
changeable purpose of God. It is most
expedient for the children of God to
mark this (because the manifold chan-
ges we find in our selues do oftentimes
interrupt the peace of our mindes)
that the Lord our God hath in such
sort dispensed our saluation, that the
ground thereof is layde in his owne
immutable purpose; but the marks, to-
kens and pledges hee placeth in them,
after

after their *Calling*, for whom it was ordained. The tokens are changeable, as wee our selues in whom they are bee changeable; but the ground holds fast, being layd in the vnchangeable God, in whom can be no shadow of alteration: and this should comfort vs against our daily vicissitudes, changes, defects, & temporall desertion; our faith may faint, our spirituall life may languish, our hope hoouer, our hearts in praying fall downe, like the infeeble hands of *Moses*: yet let vs not despair, no change in vs can alter the Lords vnchangeable Purpose, he who hath begun the worke in vs, will also perfect it. *Because I am not changed (saith the Lord) therefore it is that yee, O Sonnes of Iacob, are not consumed.*

Mal. 3. 6.

This Purpose of God is called otherwise *The will of God*, and *The good pleasure of his will*: and it doth learne vs to giue the Lord the praise which is due to him: namely, the praise of the whole worke of our saluation, should be ascribed to the good pleasure of his will

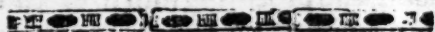
Our saluation is neither in part nor in the whole, ascribed to our merits.

will only, and not to our foreleene merits : that poyson of pride, which Satan poured in our first Parents, whereby hee prouoked them to aspire to be equall with God, doth yet appeare in their posterity ; the corrupt heart of man ener ayming at this, either in part or in whole, to haue the praise of saluation ascribed to himselfe, and so would start vp in the roome of God, vsurping that glorie which belongeth to the Lord, and he will not giue to another : then the which no Sacriledge more fearefull can be committed against the Lord. O man, content thee with that which the Lord offers thee, and let that alone which the Lord reserueth to himselfe. *My peace* (saith the Lord) *I giue vnto you, but my glory I will not giue to another.* It is enough that the saluation of the Lord is thine : but as for the glory of saluation, let it remaine to the Lord : hee is for this, called *the Father of mercy*, because mercy is bred in his owne bosome : many causes without himselfe found hee mouing

moving and procuring him to execute
Iustice : but a cause moving him to
shew mercy found hee neuer, save on-
ly the good pleasure of his will. Therefore,
saith the Apostle, *The Lord hath called*
us with an holy calling, not according to
our works, but according to his purpose &
grace. Surely except the Lord had re-
served mercy for vs, we had been like
Sodom & Gomorrha: but it hath plea-
sed him in his mercy, of the same lump
of clay, to make vs Vessels of honour,
wherof he hath made others Vessels of
dishonor; & who is able sufficiently to
think of so great a benefit? Therefore let
the redeemed of the Lord, cry out with
a louder voice thē David, *O Lord, what*
are we, that thou hast been so mindfull of
us? Not unto vs, O Lord, not unto vs, but
unto thy name give the glory: for thy lo-
ving kindnesse and for thy truths sake;
for our saluation commeth of God that
sitteth vpon the Throne, and of the
Lamb: to thee therefore be praise and
honor, and glory, for euer and euer.

Psal. 8.

Chap.



CHAP. XII.

Two callings : outward and inward.

TO them that are called. The purpose of God, which is sufficient in it selfe, is made knowne and manifest to vs by his *Calling* : for our *Calling* is a declaration of the decree of our *Election*, and as it were the secret voyce of God, bringing from the Heauens to our soules this comfortable message, *That we are the sonnes of God*. Now we must knowe that Gods calling is twofold : one outward which is common also to the wicked, and of it speakes our Sauiour. *Many are called, but few are chosen* : The other inward and effectually, proper only to the godly, whom the Lord is purposed to saue. And this will learne vs to consider of three sorts of men in the world, whereof some are not called at all ; some called, but not chosen ; some chosen, and therefore are called to bee sanctified, iustified, and

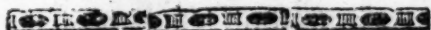
and glorified. He that will take a right view of all mankind, shall find them as it were standing in these three circles; they onely being happy that are within the third. In the outmost Circle are all those on whom the Lord hath not vouchsafed so much as an outward calling; and here stands the greatest part of the world. In the middlemost circle, which is much narrower, are all those which are partakers of Gods outward calling by the word and Sacraments. And in the third Circle, which is the smallest compass in regard of the rest, stand those, who beside the outward calling of God by his word, are called also inwardly and effectually by his holy spirit. These are Christs little flocke, the few chosen, the communion of Saints, the Lords third part, so to speake with *Zachary*; the two parts shall be cut off and dye, but *the third will the Lord fine as silver and gold*: of them will the Lord say, *This is my people*, and they shall say, *The Lord is my God*. It is a great stepp in-
deed

All the world stāds in 3. Circles, and that none are happy, except they who are within the third.

Zach. 13. 9.

deede, that wee are brought from the vttermoſt circle vnto the ſecond, but it is not ſufficient to ſaluation, yea, rather they who ſtand in the ſecond circle, hearing the voice of God call them to repentance, and yet harden their hearts, and will not follow the Lord, may looke for a more fearefull condemnation then they who are in the vtmoſt ranke of all. Waighty are all thoſe warnings of our Sauour: Sodom and Gomorrha ſhall be in an eaſier eſtate in the day of iudgement then they to whom the Lord hath ſpoken by his word, but they would not receiue it; and that double ſtripes are for him that knowes his Maſters will and doth it not. Content not your ſelues therefore with this, that you are brought within the compaſſe of this viſible Church, and made partakers of an outward calling, that ye haue beene baptiſed in the name of Ieſus, and communicated at his holy Table; for, *Not enery one that ſayes, Lord, Lord, ſhall enter into his kingdome: except ye find alſo the Lords inward*

inward and effectuall Calling, that the arme of his grace hath drawne you within the compass of this third circle, and so brought you to bee of his owne third part, and set you downe among the generation of them that seeke the face of God, and therefore forsake their sins that they may find him.



CHAP. XIII.

Of the inward Calling.

THen wee see this excellent privilege is restrained to them vwho are called inwardlie, and therefore let vs yet a little consider it. This inward Calling is the Communicating of Christs saving grace, vwhereby the minde is inlightned, the hart purified by faith, the affections sanctified, and the whole man reformed. For as the Lord by his Gospell offersto his children righteousnesse and life: so by his holy spirit hee giues them that iustifying Faith, and openeth their hearts to

P

receiue

2 Cor. 4

Psalm. 41

Eze. 11. 19

Esay 66

This inward calling is the arme of God,

receiue that grace vvhich is preached and proclaimed to them in the Gospel. So then this worke of our calling, is altogether the Lords: It is his praise that he calls things which are not, and makes them to be the Lord, that commanded light to shine out of darkness, hath giuen into our mindes the light of the knowledge of his glory in the face of Christ Iesus: hee it is that creates in vs a new heart, and putteth a new spirit into our bowels, that wee may walke in his statutes. The Lord promised that hee would call many of the Gentiles to the spirituall Ierusalem, to suck out the milke of the breasts of her consolation, and be delighted with the brightnesse of his glory: *Shall I cause others to be fruitfull (saith the Lord) and remaine barren my selfe?* and this his gracious promise hath he most abundantly performed in our dayes; his Name be praised therefore.

As this worke is onely the Lords, so hee restraines it onely to them who are his owne. The outward calling is extended

extended to all ; but the inward calling makes a particular separation of a few from the remnant : where it is wonderful to see the distinction which is made betwixt man and man, in all ranks and estates, by this effectuall calling of two Brethren , as *Jacob* and *Eſau* ; of two Prophets , as *Moses* and *Balaam* ; of two Kings , as *Dauid* and *Saul* ; of two Apostles , as *Peter* and *Iudas* ; of two theeves, the one is taken, the other reiected : and thus the arme of the grace of God, goes through to euery corner of the earth according to his pleasure, culling out by his word, from among the remnant of the world, those who belong to his Election.

This grace of God enters into a Land, and not into euery Citie : it enters into a Citie, but not into euery Family : yea, it will enter into a Familie, and yet not come to euery person of the Familie ; of Husband and Wife, of Masters and Seruants, of parents and Children, of Brethren and Sisters, oftentimes the one is taken, the other is

choosing
out in the
world his
own elect.

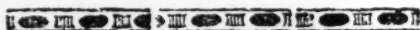
Whereof
it comes
that the
Gospell
where it is
preached,
makes a
great dif-
ference be-
twixt man
and man.

left. It came to Iericho, and chose out *Zachens*: It came to Philippi, & weiled out *Lydia* and the Iaylor: It came to *Nero* his Court, and not to himselfe: It entred into the familie of *Narcissus*, and yer past by *Narcissus* himselfe: it is the worke of God, and maruailous in our eyes. The Gospell is preached to many, but the blessing brought by the Gospell, lights only vpon the children of grace: And heereof ariseth this daily distinction, vvhich vvee see betweene man and man; all heare alike, but all haue not faith, all are not edified alike: Some forsake their sinnes, and follow the Lord; others forsaking the Lord, walke on in their sinnes. As the Lord gouerneth the raine, and maketh it fall vpon one Citie and not vpon another: so hee dispenseth the deaw of his grace, that hee makes it drop down vpon one heart, and not vpon another. And of this I would wish that so manie of you as yet are strangers from Grace, should learn to knowe your miserable state: what a fearefull thing is this,
tha

that God hath converted to many in the Cittie wherein thou dwellest; yea, perhaps many in the familie wherein thou remainest, and yet his grace neuer lighted vpon thee, but thou art left in thy old siones? Consider it rightlie, I pray you. If the Lord should doe to you, as he did to Israel in the dayes of *Ahab*, causing it to raine for 3. yeeres & an halfe on all the lands about you, but not vpon your land; vvould you not conceiue in it a sensible curle of GOD vpon you? O Hypocrite, thou that canst discern the face of the sky, and take vp the tokens of Gods anger in the creature, canst thou not discern the state of thine owne soule, nor apprehend this for a sensible curle, that thirty or fortie yeeres the showers of sauing and renewing græce haue descended vpon the people round about thee, but neuer vpon thy selfe? thou possessest thy old sins, and keepest still a hard, a barren, and a fruitlesse heart. What shall I say to thee? To cut thee off from all hope of mercie, and so

How the heart where on grace descends nor now in this time of grace, is accursed.

send thee to despaire; I haue not that in commission; the Lord hath his own time of calling, and can when hee will, of *Saul* a Persecutor, make *Paul* a Preacher. But one thing I can certifie thee of: So long as thou art in that state, mourneif thou vvilt, thou hast much cause of mourning; for if this effectual calling by grace goe by thee in time to come, as it hath done in time by-gone, it is an euident declaration, that thou art a man reserved to vvrath, and not ordained to mercie.



CHAP. XIII.

In the inward calling, the Lord begins at the illumination of the minde.

NOW that this *Calling*, flowing from *Election*, may bee yet made sure to our consciences for our greater comfort, let vs marke the manner of the Lords proceeding in it, and so gather vp some tokens wherby wee may discerne it. As in the first creation, the

the Lord began at the light ; so in the second creatiō he beginnes at the illumination of the mind: For, we can neither knowe the Lord to feare and loue him, neither yet our selues and our sinnes aright, till the Lord, who commanded light to shine out of darknesse, shine also in our hearts to giue vs the light of the knowledge of the glory of God in the face of Iesus Christ : & this light of God discovers to vs so manie works of darknesse, wherewith in ignorance we defiled our Consciences, that vve begin to be ashamed of our selues in the sight of God ; yea our very flesh trembleth for feare of his iudgements ; and wee cry out with *Iob*, *Now mine eye hath seene the Lord, therefore I abhor my selfe.* And thus the Lord proceeds from the mind to the heart, working into it such a contrition and godly sorrow, as causeth repentance vnto saluation : vvhcreby the heart that was senselesse before, beeing dead in sinne and trespasses, begins now to stir and moue, as *Iosabab*s heart melted at the reading of the

Iob 42

He worketh motions of sorrow and contrition in the heart.

Acts 24.
25

He worketh a response and answering of the heart to his calling and a following of the Lord.

the Lawe : and the hearts of those penitent Jewes, which were pricked at the sharpe Sermon of *Peter*, then feeling our selues vnder death through sinne, wee begin to bethink vs of the waies of life, and to aske with the Iaylor, *What shall wee doe that wee may bee saved?* These motions, meltings & prickings of the hart, wrought in the elect by the operation of Gods word, are the verie plucks of the hand of God, translating thee out of Nature into Grace : yet must wee not rest heere : for *Felix* may tremble while *Paul* is preaching, & many for a while may receive this word with ioy, and yet afterwards fall away in the time of temptation. Wee must therefore consider, if there bee in the heart a response and answering vnto the Lord so oft as he calleth; doe we present our selues before him, readie to follow him, saying with *Abraham*, *Here I am Lord*, and with *Samuel* (after he knew the Lords voice) *Speak on Lord, thy servant beareth thee* : This answering and following of the Lord,

are

are vndoubted tokens of effectuali
Calling. So oft as the Lord calleth, the
 Christian answereth: When thou saidst
Seeke ye my face, my heart answered, *O*
Lord I will seeke thy face. If the Lord
 commaund, the Christian answereth,
O Lord quicken mee according to thy lo-
ving kindnesse, that I may apply my heart
to keepe thy Statutes alwaies to the end.
 If the Lord promise mercie, the Chri-
 stian answers; *Stablish O Lord thy pro-*
mise to thy servant, and let it bee to mee
according to thy word, for I belicue in
thee, but Lord helpe my vnbeliefe. And
 thus in the heart of one effectually cal-
 led, there is a continuall response
 to the voice of God, a wayting on the
 Lord, a vvalking vvith him, and a fol-
 lowing of him where-euer hee goe. If
 the Lord hath called thee, sure it is
 thou wilt follow him, and no power of
 the Diuell, of the world, or of the flesh
 shall hold thee back from him. When
Eliab touched *Elisha* vvith his cloake,
 hee left his Oxen, and ranne after him.
 When *Iesus* called on *Andrew* and Pe-

Psal. 27

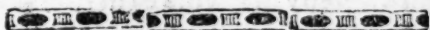
Psal. 119
18

Psal. 119
39

8er

ter, they left their nets, their ship and their Father, and followed him: when hee called on *Mathew*, hee left all his gainfull trade of the receit of custome and followed him: vwhen he called on *Mary Magdalen*, shee forsooke her sinfull life, and followed him. Here is the finest Touchstone to trie an inward calling. If the Lord hath called thee, thou wilt follow him; but if yet thou bewandring after vanitie, vvalking in the course of thy sinne, turning thy back and not thy face to the Lord, deceiue not thy selfe; partaker of his heavenly calling (wherein stands the onely comfort of a Christiā) hast thou neuer beene.

CHAP.



CHAP. XV.

The loue of God a sure token of an inward calling : and of the commendation of loue.

T*Hat loue of God. And last of all, to returne to the words againe, the whole effects of our inward calling the Apostle compriseth vnder one, to wit, the loue of God, and that most properly ; for Loue compriseth all the rest vnder it. Loue is the Cognisance of Christs Disciples (sayth our Saviour.) It is the band of perfection (saith the Apostle) and accomplishment of the Law. Loue speaks with the tongue of euerie vertue. Pittie bids thee helpe the indigent ; Iustice bids thee giue euery man his owne ; Mercy bids forgieue ; Patience bids suffer : but the voice of Christian Loue commands all these. Holie Loue is the eldest daughter of a iustifying faith ; that is, the first affection that Faith procreateth and sanctifieth,*
and

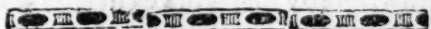
and whereby shee workes in the sanctification of the rest. *Loue* is the strongest and most imperious affection in the vvhole nature of man: all the rest of the affections giue place vnto it, which we may see euen in the man naturall and vnregenerate. Where *Loue* is kindled, Feare is banished, Couetousnesse coucheth, Ambition is silent. A Coward inflamed vvith *Loue*, becomes valiant; and a couetous man is oft-times by *Loue* made to bee more prodigall; yea, the proud and ambitious man, who otherwise giues place to no man, for obtaining that which hee loues, cares not to prostrate his honor to the dust. If carnall *Loue* bee so forcible, what shall wee say of the spirituall *Loue*? How much more doth it drawe the whole powers of soule and bodie after the Lord? neither is it possible to doe otherwise, for euery thing returnes to his owne originall. As the waters goe downe to the deepe, from vvhence they came; and fire tends vpward to his owne place and Region: euen so, holy

holy *Loue*, beeing a sparke of the heavenly fire, kindled in our hearts by the holy Ghost, doth continuallie inflame them towards the Lord, from whom it came, and suffers vs neuer to rest while wee enioy him: then wee begin to liue, when we begin to *Loue*. As no creature can liue out of his owne Element; so the soule is but dead in sin, which is destitute of the *Loue* of God. No feare to offend him, no care to please him, no obedience to his Commandemēts can be giuen to the hart that loues him not. It were tedious to speake of all the properties of *Loue*: wee make choice of a few as chiefe trials of our *Loue*.

CHAP.

ter, they left their nets, their ship and their Father, and followed him: when hee called on *Matthew*, hee left all his gainfull trade of the receit of custome and followed him: vwhen he called on *Mary Magdalen*, shee forsooke her sinfull life, and followed him. Here is the finest Touchstone to trie an inward calling. If the Lord hath called thee, thou wilt follow him; but if yet thou bewandering after vanitie, vvalking in the course of thy sinne, turning thy back and not thy face to the Lord, deceiue not thy selfe; partaker of his heavenly calling (wherein stands the onely comfort of a Christiā) hast thou neuer beene.

CHAP.



CHAP. XV.

The love of God a sure token of an inward calling : and of the commendation of love.

T*hat love of God.* And last of all, to returne to the words againe, the whole effects of our inward calling the Apostle compriseth vnder one, to wit, *the love of God*, and that most properly ; for *Love* compriseth all the rest vnder it. *Love* is the Cognisance of Christs Disciples (sayth our Saviour.) *It is the band of perfection* (saith the Apostle) *and accomplishment of the Law.* *Love* speakes with the tongue of euerie vertue. *Pittie* bids thee helpe the indigent ; *Iustice* bids thee giue euery man his owne ; *Mercy* bids forgieue ; *Patience* bids suffer : but the voice of Christian *Love* commands all these. *Holie Love* is the eldest daughter of a iustifying faith ; that is, the first affection that Faith procreateth and sanctifieth, and

and whereby shee workes in the sanctification of the rest. *Loue* is the strongest and most imperious affection in the vvhole nature of man: all the rest of the affections giue place vnto it, which we may see euen in the man naturall and vnregenerate. Where *Loue* is kindled, Feare is banished, Couetousnesse coucheth, Ambition is silent. A Coward inflamed vvith *Loue*, becomes valiant; and a couetous man is oft-times by *Loue* made to bee more prodigall; yea, the proud and ambitious man, who otherwise giues place to no man, for obtaining that which hee loues, cares not to prostrate his honor to the dust. If carnall *Loue* bee so forcible, what shall wee say of the spirituall *Loue*? How much more doth it drawe the whole powers of soule and bodie after the Lord? neither is it possible to doe otherwise, for euery thing returnes to his owne originall. As the waters goe downe to the deepe, from vvhence they came; and fire tends vpward to his owne place and Region: euen so,
holy

holy *Loue*, beeing a sparke of the heavenly fire, kindled in our hearts by the holy Ghost, doth continuallie inflame them towards the Lord, from whom it came, and suffers vs neuer to rest while wee enioy him: then wee begin to liue, when we begin to *Loue*. As no creature can liue out of his owne Element; so the soule is but dead in sin, which is destitute of the *Loue* of God. No feare to offend him, no care to please him, no obedience to his Commandemēts can be giuen to the hart that loues him not. It were tedious to speake of all the properties of *Loue*: wee make choice of a few as chiefe trials of our *Loue*.

CHAP.



CHAP. XVI.

The first triall of Love.

THe first propertie of *Love*, is a burning desire to obtaine that which is beloued. As a woman that loueth her Husband vnfaignedly, cannot be content with any loue-token shee receiueth frō him in his absence, but longeth more and more till shee receiue him selfe: So the soule which is vvounded with the *Love* of Iesus her immortal husband, hath a continuall desire to bee vvith him. I grant euery token sent from him brings comfort, but no contentment till shee enioyes him: whereof comes these and such like complaints. *As the Hart brayes for the riners of water, so panteth my soule after thee, O my God: O when shall I come and appeare before the presence of my God? my soule desireth after the Lord, as the thirstie land, for I would bee dissolued and bee with the Lord: therefore come, euen so*

Psal. 42. 1

Psal. 143

Phil. 1

Reue. 22

so come Lord Iesus. But alas, heere are we taken in our sins: Thou sayest thou louest him, but how is it then thou longest not to see him, neither desirest to be with him? yea a small appearance of the day of death, wherein vve should goe to him; or mention of the day of iudgement, wherein he shall come to vs, doth terrifie & affright thee. Thou that contentest thee vvith the gifts of G O D, and thinkest not long for himselfe, thou art but like an adulterous woman, who, if shee possess the goods of her husband, regards not, albeit shee neuer see himselfe. The Iewes are blamed, because they called on the Lord, rather for oyle and wine, then for himself. The Gentiles are cōvinced for worshipping the creature, rather then the Creator: but more iustly shall the bastard Christian bee condemned for louing the gifts of G O D, more then the giuer. Let vs therefore beware of this fearefull ingratitude. We may indeed reioyce in all the gifts the Lord hath given vs, and they should thank-fully

fully bee received : but alwaies with a protestation, that nothing giuen vnto mee heere, be allowed vnto me for my portion and inheritance ; and that no contentment euer come to our hearts, till wee obtaine the full fruition of our louing husband *Christ Iesus*.

If the loue of men compelled the Apostle to say to the Corinthians, *It is not yours, but you I seeke*, how much more should the loue of God compell vs to say to our Lord, *It is not thy gift, but thy selfe, O Lord, I long for: thou art the portion of my soule*: If thou wouldest giue mee all the vvorkes of thine hands, yet shall I neuer haue comfort nor contentment, except thou giue mee thy selfe: therefore, *O thou whom my soule loveth, shewe mee where thou feedest, where thou liest at noone, for why should I bee as shee that turnes aside to the flocks of thy companions?* Blessed is he that hungrcth and thirsteth for thy righteousness, for hee shall beholde the face of his God, and bee filled with his Image ; for, *In his presence is the fulnesse*

Cant. 2. 6

fulnesse of joy, and at his right hand there
are pleasures for euermore.



CHAP. XVII.

Second tryall of Lone.

THe second tryall of holy *Lone*, is
Obedience, & a care to serue and
honour the Lord in all estates and cal-
lings. Preachers must be tryed by this
rule: *Peter, louest thou mee? Feed my
flocke.* Governours and Councillors in
your callings, must be tryed by this:
Can yee say with the godly gouernour
David, I loue the Lord? then will yee
also say with him, *What shall I render to
the Lord for all his benefits?* How shall
I shew to the Lord my loue? and
what shall I doe in my time, for the
aduancemene of his glory? If you loue
the Lord, then be nursing Fathers to
his Church; be faithfull aduancers of
his kingdome; wise prouisers to re-
moue the stumbling blockes that hin-
der the course of his Gospel. If yee
loue

Psal. 119.

loue the Lord, stand vp with *Dauid*,
 and say, *Doe I not hate them O Lord,*
that hate thee? and doe I not earnestly
contend with them that rise vp against
thee? Surely, I hate them with unfained
hatred, as if they were my viter enemies.
 If yee honour the Lord as *Dauid* did,
 The Lord shall blesse you as he did *Da-*
uid. Dauid sware vnto the Lord, that
 he would not rest till he found out a place
 for the Lord, euen an habitation for the
 mighty God of *Iacob*. And the Lord
 sweares againe to *Dauid*, that of the
 fruite of his body hee would set vpon his
 Throne to raigne after him. But if other-
 wise there be nothing in you, but a
 care to stablish your selues and your
 houses, with the neglect of the glory of
 God; then remēber, the curse of *Seb-*
na, and not the blessing of *Eliachim*
 shall be vpon you: you shall not be
 fastned as a naile in a sure place, but shall
 be rowled and turned away like a ball:
 The Lord shall drive thee from thy
 station, and out of thy dwelling place
 shall he destroy thee; for the wicked
 shall

Esay 22.

Psal. 140.

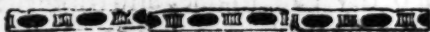
shal not haue their desire, his thoughts shall not bee performed, neither shall he be established on the earth, but euill shall hunt him to destruction: the Lord shall take thee, and plucke thee out of thy Tabernacle, and roote thee out of the land of the liuing. And generally all of you in your callings, remember, the value of your Christian loue must be tryed by the same touchstone, not by your words, but by your deeds. *If any loue me (saith Christ) let him keepe my commandements.* But here also the hypocrisie of this age is cleere-ly discovered: In word, they pretend the loue of God, but indeede, they grieue him with their transgressions. As the Iews, they called him king, and bowed their knees before him, but spat in his face, and buffeted him: So the bastard Christians of this age, call Christ their Lord, and bow their knee before him, yet they crucifie him, and trample his blood of the Couenant vnder their feete: they kisse him and betray him with *Iudas*. It is but a Scepter of reede

Psal. 52. 4.

Q 2

they

they yeeld and grant to him, for they
 giue him no cōmandement ouer their
 affections: wherefore great is the con-
 tronerſie which the Lord hath this day
 with the men of this generation.



CHAP. XVIII.

The laſt tryall of Loue.

THe laſt tryall of *Loue*, whereof I
 wil ſpeak at this time (leauing ma-
 ny other) is Bountifulneſſe. *Loue* (ſaith
 the Apoſtle) *is bountifull*. Experience
 prooues this: euery Louer is a bounti-
 full beſtower on them whom he loues.
 Yee loue your backes, and ſpare not
 to cloath them, yea with exceſſiue ap-
 parell: ye loue your bellies, and there-
 fore are bountifull daily to them in
 feeding them: ye loue your children,
 and therefore let them want nothing
 that is needfull for them: yea, yee
 loue your beaſts, and ye beſtow large-
 ly on them; onely you ſay, you loue
 the Lord: but wherein are you boun-
 tifull

tifull towards him? It is true, that in nothing can a man bee profitable to the Almighty, saith Job. But are there no works which should so shine before men, that by them our heavenly Father may bee glorified? Though workes can be no merits, yet are they your witnesses of your Loue toward the Lord. Though your goodnes extend not to the Lord, yet where is your delight that should bee in his Saints, and excellent-ones vpon earth? Where is your compassion and loue toward the brethren? Are not the men of this age like the Fig-tree, that had faire leaves, but not so much as one Figge to give Iesus in his hunger? hauing the shew of Godlynesse, but haue denied the power thereof: rendring wordes enow, but not any fruits at all to adorne the glorious gospel of our Lord Iesus. And so (if wee might proceed) euery tryall of Loue should discover the hypocrisie and bastard Christianitie of the most part of professors in this age. But being forced at this time to conclude, I turne

2 Tim. 3. 5.

Q 3

me

me towards you (whom I know haue set your hearts to seeke the Lord) that I may leaue my last blessing behinde me vnto you, being no more purposed to speake to you from this place : to you, and to euery one of you who can say with *Peter*, in a sincere conscience, *Lord thou knowest I loue thee*, to you heere, in the name of God, I ratifie this priuiledge; *All things shall worke together for the best vnto you.* Faint not therefore I beseech you in the course of Godlinesse, but be strong in the grace of our Lord Iesus Christ: stand fast in the power of his might, praying to the Lord continually, that he would stablish that which hee hath wrought in you, and bring it forward to perfection.

And now I commend you to that Grace of God, which is able to build you further, & to giue you inheritance among them that are sanctified in Christ Iesus: to whom, with the Father, & the holy Spirit, be all honor, praise and glory, for euer, *Amen.*

FINIS.

A
PREPARATIVE
for the New Paffeouer.

Very profitable to be perused
and read of all those who
are called to the holy Table
of our LORD.

Written by that worthy man Mr.
William Cowper, Minister of Gods word.

The 7. Impression, Corrected and
amended: with some Prayers to be used
in private Families bereunto added.

Proverb. Chap. 9. verse 5.

Come eate of my meate, and drinke of the wine that I
haue drawen.

8 My fruite is better then golde, euen then fine golde,
and my reueneues better then fine silver.

LONDON,
Printed by *H. L.* for *John Budge*,
and are to be sold at his shop in *Pauls*
Churchyard, at the signe of the
Greene Dragon. 1618.

RECEIVED

TO
 The Right worshipfull, Sir
David Murray, speciall Gentle-
 man of the Prince his Bed-
 chamber, multiplication of mercy,
 grace, and peace.

Right Worshipfull, albeit no di-
 stance of place can disioynt
 them in affection whom God
 hath conioyned by the band of one Spi-
 rit: yet is it no small stop of that Chris-
 tian conference, wherby either of them
 might happily edifie, & be edified of o-
 thers. I haue therfore taken me to the
 next remedy: since I cannot reach to-
 ward you with my tongue, I haue in-
 deuoured by writing to bestow upon
 you some Spirituall gift, according to
 my line or measure, for recompence of
 that Comfort, which I haue reaped of
 that grace of God which is in you.

Rom. 1.

I know these colder parts of the Ile,
 wherin we sojourn, do not usually ren-
 der

- der such ripe fruits as those on which the Sun beats more hotely: yet are they also profitable in their kinde for nourishment; specially of such, who from their youth haue bin accustomed to feed vpon them. Neither hath the Lord our God debarred vs frō Communion of that which is the greatest glory of the Ile: the Sun of righteousness hath shined vpon vs also. The Lord hath made our darknesse to be light, & ledde vs, who were blinde, a way we knewe not. The Lord hath set his standard amongst vs. He hath not only said to the South, Keepe not backe, but he hath also commanded the North to giue, & to bring vnto him his Sons from farre, and his daughters from the ends of the Earth.
- Esa. 42. 16. As the going forth of the Sun, is from the one end of heauen to the other, rising in the East, and running on like a mighty man his race toward the West; so hath the Law gone forth of Sion, & the
- Esa. 49. 22.
- Esa. 43. 6.
- Psal. 19. 6.

the word of the Lord from Ierusalem
the light of the Gospell through many
Nations hath come from them of the
East toward vs in the west, where now
it stands more maruailously, then the
Sunne stood in Gibeon in the dayes of
Ioshua, till the fulnesse of the Gentiles
in these parts, the remnats of Iaphets
house bee brought into the Tents of
Sem. How long it will so continue the
Lord knoweth.

Esay 2.3.

Iosh. 10. 1.

Rom. 11. 25

Gen. 9. 27.

Now the shadows of the euening are
stretched ouer them of the East: the
Sun is gone down ouer their Prophets.
Darknes is vnto them instead of Diui-
nation. If our vnthankfulnes prouoke
the Lord to withdraw it fro vs, woe in
like manner shal be to this Land, whe
God departs from it. There was neuer
people before vs had any more but their
day of Graca, some longer, some shor-
ter: but as they had a Morning, so
hath an Eaening also ouertaken them.

Mich. 3. 6.

Hos. 9. 12.

While

John 12. 35

Luke 19. 42

Psal. 2.

Luke 15. 8.

Psal. 16. 6.

While therefore we haue the light,
 let vs walk in the light: Blessed shal
 wee be, if wee knowe those things
 which belong to our peace: *for in
 our days, that promise which the Lord
 made two thousand and six hundred
 yeres agoe, is abundantly performed;*
 that he would giue the ends of the
 earth to his Son for a possession:
*Happy are they amongst vs, who shall
 be found of that number, sought out by
 the candle of the gospel, as pieces of lost
 Money; & like wandring sheepe taken
 out of the mouth of the Lyon, and giue
 in a gift to Christ, that hee may saue
 the: these are the Redeemed of the
 Lord, let them praise the Lord; and
 among them come ye in also, and giue
 glory to God: take in your heart and
 mouth with David, that Song of
 thanksgiuing: The Lords are fallen
 vnto me in pleasant places: and I
 haue a faire Heritage.*

It is written of Theodosius, that he thanked God more, for that hee was a Christian, then for that he was an Emperour; because the glory he had by the one, would vanish; but the benefits he enjoyed by the other, hee knew were to continue for ever: & though it may be most iustly great mater of your ioy, that by the fatherly care of our gracious Soueraigne, yee haue beene placed a Domestique Attendant on his Maiesties most Princely Son, euen from his very Cradle (wherin hitherto you haue been praised for Fidelity, & I hope shal be so to the end) yet let this be your greatest Glory, that the Lord hath made you partaker of that blessing which cometh by the Gospel; & giuen you the earnest of that inheritance prepared for them, who are sanctified by Faith in Christ Iesus. For increase whercof in you, as I daily send up my weak Prayers unto the Lord, so shal I be abundantly contented

Act 10. 32

Gen. 43. 11.

tented to knowe that these smal fruits
of my husbandry, which have growne
this last Summer in the pleasant val-
ley of Perth, not far from your native
soile, may be any way profitable to con-
firm & establish that which God hath
wrought in you. Let them therefore
(right Worshipfull) come toward you,
as those fruites which Iacob sent to
Ioseph from Canaan Southward, to
more plentifull Egypt; though not as
supplements of your need, yet as Testi-
monies of that love which I beare to-
ward you in the Lord: to whose mer-
cy I commend you for euer in Christ
Iesus.

Your W. in the Lord Iesus,

Mr. William Cowper, Mi-
nister of Christ his
Evangell at Perth,



A PREPARATIVE for the New Paslcouer.

CHAP. I.

Of the fervent desire Christians have to be united with Christ. How inexcusable they are who neglect this holy Sacramēt. The great danger in coming unprepared. The parts of the precept: First, that we try: Secondly, that wee ease: the last handled first.



AS the Soule of a Christian longeth for nothing more then to be fully united with the Lord Iesus; so doth he greatly account of every mean wherby this vnion is aduanced. The Apostle *S. Paul* was so inflamed with the lone

2 Cor. 5. 4.

Phil. 1. 23.

loue of Christ, that in comparison of him, he esteemed all other things to be but dōung, and every thing an advantage that might serue to conioyne him with Christ: for albeit the nature of mā abhorreth nothing more then death (yea euen the soule of the godly desires not to lay aside the body, if it might stand with the Lords dispensation; which the Apostle is not ashamed to protest of himselfe: *We would not* (saith hee) *be unclothed, but would be clothed upon, that mortality might be swallowed vp of life.*) Yet did the loue of Christ so far overcome him, that he was content through the valley of death to follow his Lord; yea, most desirous to be dissolved by death, in so much as hee knew it to be a meane to conioyne him neerer vnto Christ.

And herein he stands vp to witnesse vnto vs, that vnlesse wee haue a most feruent desire to participate of this holy Sacrament, which the Lord hath instituted to seale vp and increase our spirituall Communion with him; wee are

are manifestly conuincd to be such, as in whom there is no loue of the Lord Iesus: If wee will not goe with him to eate and drinke in his parlour at Ierusalem, it is not likelieth that we vwill follow him out of the Cittie, bearing his reproach, to be crucified with him on mount Caluarie. The Apostle is desirous to goe through death that hee might come to Christ: and it was the notable word of that ancient *Ignatius*, the Scholler of Christs best beloved Disciple Saint Iohn, *Nihil visibillum moror, nihil inuisibillum, modo Christum acquiram.* I stand (saith he) vpon nothing visible, nor inuisible, I care not what torments come vpon me, so that I enioy Christ Iesus: and will not wee then (casting away all impediments) come ioyfullie forward to this holie Table; wherein our blessed Sauour communicateth himselfe vnto vs, and whercunto, this day, so lovingly he inuites vs? Now hee stands at the doore and he knocks, offering to come in & suppe with them who will open vnto him.

R

Now

They will not suffer with him on mount Caluarie, who refuse to banquet with him in his parlour.

*Euseb. lib. 3
Chap. 36*

Reue. 3. 20

Mat. 26.

16

*Can. 5.1**Reve. 19. 7**Math. 11.*

28

*Iohn 5.8**Iohn 9.7.*

Now the Master shall say to his Disciples: *Take yee and eate, this is my bodie.* Nowv sayes the Bridegroom to his friends, *Eate, O my friends, and make you merry my vvelbeloued.* Now dooth the Angel intimate that proclamation, which hereafter will be resounded with greater ioy from heaven: *Let vs be glad and reioyce, for the marriage of the Lamb is come.* And now the Sauours call vpon sinners with out-stretched armes: *Come to me all yee who are wearie and laden, and I vwill refresh you.*

Those diseased creatures who lay at the poole of Bethelda, waited diligently on the occasion, when they should step downe into the water: for hee that first stepped in, after the Angell had troubled the vvater, was made vvhole, whatsoeuer his disease vvvas. Praysed be God, though we haue not now those vvaters of Siloam, wherein with that blinde man, wee may cure our bodily diseases; vvee haue the vvaters of that Shiloh, of the which whosoever drinks shall not thirst any more: these are the

the waters of life, that are able to cure all our spirituall infirmities, the benefit is not restrained to one that first sits downe at his Table, but is extended to all those who make themselves readie to come vnto him. Let vs not therefore neglect so faire an occasion of grace: but let vs vp & arise, let the Bride make herselfe ready, and goe forth to meete the Bride-groome. Let vs begin in this wilderness to eate the fruits of our promised Canaan, which is aboue; let vs open to the king of glory that knocks; let vs go to our Sauiour that cries com, and ioyfully communicate with our Lord who commands, *Take and eate, this is my body.* For heere is given the greatest gift, and that in the most excellent manner, that God hath to giue on earth vnto the sonnes of men: for heere hee giueth it, as it were with both his hands, that is, not onely by his word, but also by his Sacrament; onely take heed to this warning, *Let a man try himselfe, and so let him eate.*

There is danger in hearing of the

R 2

word,

Gene. 49.

10

Ioh. 1. 14

At Siloam
poole, on-
ly he was
healed
who first
stepped
downe,
not so at
Shiles
Table.

Luke 8 18

vword, and therefore our Sauour forewarnes vs : *Take heede how you heare.* There is danger also in cōmunicating: in the preceding Verse, the Apostle forewarneth vs of it; *He that eats of this bread, and drinks of this cup of the Lord unworthilie, is guiltie of the bodie and blood of the Lord.* In the subsequent verse, he forewarnes vs also of the danger. *He that eats and drinks unworthily, eateth and drinketh his owne damnation.* And in this interlected verse, which now by the grace of God wee haue to handle, he sheweth vs the vway how to eschew them both: and therefore let vs hearken the more attentiuely vnto it.

This precept hath two parts: in the first, we are commaunded to try before vvee eate; in the second, vvee are commaunded to eate after triall. Before vve communicate, hee requires triall; and after tryall hee commaunds to communicate: and so hee encounters with two sorts of men, whereof the one eates of this bread and tries not, and these faile against the first: the other trie them-

selves,

selues, but eate not of this bread, and these faile against the second; both of them are heere corrected by the Apostles precept. In handling whereof, wee begin first at the last part, that such as are resolu'd to bide away, if it please God, may be made willing to come: & then by Gods gsace, we shall returne to the first, that such as are willing to come, may bee instructed how they should communicate.

And so let him eate. It is not then as yee may perceiue, left free vnto men to communicate or abstaine from the Communion as they please; but we are bound by a commaundement to eate and drinke at this Table. *Doethis* (said our Sauour) *in remembrance of mee.* Our first father *Adam* failed, in eating of that tree of knowledge of good and euill, whereof God forbade him to eate; but many of his sonnes faile, in refusing to eate of that tree of life, vvhich of God commands them to eate. In their words they condemne the fact of their Fathers, because they were *Sicut*

Wee are bound by Gods cōmand to eate at this Table.

Bernard.

*omnium parentes ita omnium peremptores,
& prius peremptores quam parentes: pe-*
rishers of their posteritie, ereeuer they
were parents; and in their deede they
are daily imitators of their folly. It was
a punishment vnto Adam to be debar-
red from the tree of life; and it is but a
pastime to many of his foolish poste-
ritie to debarre themselves from it.

The apo-
stolate
man will
eate where
God for-
bids him,
& will not
eate where
God com-
mands
him.

Mat. 24.

12

Because
the sedu-
cer is be-
lieued and
not the
Saviour.

Thus stands the corrupt nature of
man still in contrarie tearmes with the
Lord, *And the children doe fulfill the
measure of their fathers iniquitie:* where
God forbids man to eate, there will hee
eat, and where the Lord commands
him to eate, there will he not eate. The
Serpent spake from the earth; *Alben
ye eate of that tree (which God hath
forbidden) yee shall not die,* and man
hearkened vnto it. The Lord Iesus
peakes from heaven, *Come and eate of
the tree of life, and yee shall live;* but
man will not heare him. O filly and
carefull rebellion, the Seducer is be-
lieued, and the Saviour is not belie-
ued. This day wisdom hath prepared
his

his Table, he calles vpon you all, Come
and eate of my meate, and drinke of the
wine that I haue drawne: hee that find-
eth mee, findeth life, and shall obtaine the
fauour of the Lord; but hee that sinneth
against mee, hurteth his owne soule; and
all that hate mee, loue death. Thus are
wee louingly called, and fairely fore-
warned; and all those are made inexcus-
able that will none of his counsel: they
will not eate of this bread, but shall eate
of a vvorfe. For they shall eate of the
fruit of their owne way, and be filled with
their owne deuises, their paths shall tend
vnto death, because they refuse to
lay hold on the tree of
life.

Pro. 9. 5

Pro. 8. 34

Pro. 1. 30
31

CHAP.



CHAP. II.

Ignorance the mother of all Recusancie to communicate. The Reasons of diuerse refusals condemned. Better excuses reiected by Christ in the Gospell then these. They consent not to the Mariage of the Lambe, who refuse the smallest token of his love.

WHat-euer be the pretended excuse of these Reculants, ignorance is the mother of their sin, & therefore may I say that vnto them, which the Lord Iesus said vnto that Samaritan woman: *If thou knewest the gift of God, and who it is that sayes to thee giue mee drinke, thou wouldest haue asked of him, and hee would haue giuen thee the water of life.* This sweet gradation of our Saviours words, *If thou knewest, thou wouldest aske, if thou askedst, I would giue,* evidently pointeth out the sin of these men to bee (as I haue said) the daughter of ignorance; vvhereas our
of

Ioh. 4. 10

of doubt, if they knew the gift that is
giuen them heere by God, they would
answere with those Iewes, *Lord eneu-
more giue vs this bread* : and with that
Samaritane woman when shee was
better informed, *Lord eneu more giue me
of that water to drinke, that I thirste no
more.*

But that we may deale particularly
with such as refuse, wee are to knowe,
that albeit this their rebellion pro-
ceedes of ignorance, yet they who re-
fuse, are of sundry ranks: some know
not the vtility and excellencie of this
Sacrament; these think they may bee
Christians good enough, although no
Communicants: they looke to this
Table with naturall eyes, they iudge
of it by things which they see, and so
despise it, because after their reckoning
they haue better replenished tables at
home. These are like *Naaman* the Sy-
rian, who came to *Elisha* to be cured of
his leprosie; hee was commaunded to
goe and wash himselfe seauen times in
Iordan, which at the first hee disdaind

Iob. 6. 34

Iob. 4. 15

Some re-
fuse to co-
municate,
because
they know
not the
excellen-
cie of this
Sacrament

These are
foolish
like *Na-
aman* the
Syrian.
2 Kings 5
10. 12

to

to doe: are not (said hee) Abanah and Pharpar riuers of Damascus better then all the waters of Israel? hee contemned the meanes commaunded by the Prophet, he went away in displeasure, and his leprosie went with him; but afterward, when hee reuerentlie vsed the meanes prescribed vnto him, hee was made cleane of his leprosie. Wherein wee are taught, not to despise the ordinance of God, although it seem neuer so base vnto naturall iudgement: It pleased GOD by the foolishnes of preaching, to saue them who belecue: and hee hath in like manner appointed this Sacrament for communication of his Christ to them who are his.

Let a man therefore bee content to take saluation out of the hand of God, by such meanes as hee in his wisdom hath concluded to giue it. No worldling will refuse treasure of golde, although it were giuen him in a Boxe of Wood; nor precious pearles presented to him in a purse of leather: and wee see that noble Personages disdain not to

1 Cor. 1. 21

to take infeofmēt of stately buildings
and faire inheritances, by acception
of a contemptible little peece of earth
and stone: and shall a Christian refuse
so excellent a gift, because it is giuen by
so small a meane? far be it from vs, that
wee should examine the ordinance of
G O D, but rather that wee prepare our
selues in faith and feare, to obey it: let
vs not looke to the meanes, but to the
blessing by Gods promise annexed to
the meanes, to the gift more then to
the manner of giuing. In this banquet
wee must learne to exercise our faith,
not to satisfie our senses: it is no ban-
quet for our bodie: if so the Lord had
intended it, he could haue furnished his
Table with the delicatest things, and
made thee a banquet farre exceeding
that vvhich *Ahasuerus* made to the
Princes and Gouvernors of his Prouin-
ces: For all the Fowles of the ayre, and
beastes that feed on mountaines & fieldes
are his. He may command as his owne,
all the creatures of his three store-hou-
ses, the Ayre, the Earth, and the Sea,
but

Ester. 1. 3

Psal. 50.

10

The lesse
we see in
this Ta-
ble, the
more wee
are bound
to belieue.

but heere, the lesse we see, the more we are bound to belieue. Say not with vnbelieuing *Naaman*, vwhat better is this Bread and Wine then other bread and wine? such blasphemies sometime haue fallen out of the mouthes of ignorants, whose darknesse wee shall (God willing) discover by the light of Gods vvord heereafter: for the present, my conclusion to the Reculant is, that if as thou pretendest, thou bee a loue of Christ, then wilt thou esteeme euerie new token of his loue, a new benefit vn to thee; and what euer he puts in thine hand as a pledge of himselfe, in that respect it shall be deerer vnto thee then all the world beside.

Others againe there are, who knowe both the vtilitie and excellency of this holy Sacrament, & yet refuse to communicate, (but as they thinke) with a reason, pretending that it is not contempt, but reuerence of the Sacrament, which makes them to abstaine. To which I answere, that there is no excuse in the world can warrant a man to
bide

bide backe from Christ Iesus, when he calles vpon him: for what art thou able to alleadge? want of preparation? the fault is thine owne: for since the marriage of the Lambe is come, and thou art warned therevnto, why doost thou not make thy selfe ready, and remooue the impediments? And yet if thou alleagest that common excuse of the ignorant multitude, that thou art at variance vvith thy neighbour by reason of some iniuries done to thee, not as yet repayed by him, nor to bee borne withall, and digested by thee, what dost thou, but by a singular subtiltie of Sathan, excuse one sinne by another? as if one vvould teach thee to vvash away the spottes of thy face with puddle water, were not that in stead of cleansing, to make thy selfe more vncleane? and thou, whilest thou wilt iustifie thy contempt of God his calling, by alleaging thy vnsanctified affection, & heart that cannot forgive, doost no other thing, but make thy selfe guiltie of a double rebellion, as one that will not discharge thy

I
If it bee
want of
preparati-
on, the
fault is
their owne

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If it be vari-
ance with
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thy Christian dutie neither to God nor man,

Mat. 22.4

They who
excuse
their recu-
sancie be-
cause of
variance
are further
convinced

Consider, I pray thee, the excuses pretended by those who were bidden to the marriage of the great King, and compare them with thine: one of them said, *I haue bought a Farme, and will goe see it*: Another said, *I haue bought five yoke of Oxen, and must goe proue them*: And the third said, *I haue married a Wife, and may not come*. The worst of their excuses is better then thine, and yet were they all compelled: the vse of husbandry and marchandise, and the dutie that a man oweth vnto his wife, are sometime lawfull, albeit not to bee preferred before that duty wee owe vnto Iesus Christ: but that thou shouldest liue at variance with thy neighbour, & carry within thee a heart that cannot forgiue, is neuer lawfull. If that which sometime is lawfull, cannot excuse thy delaying to come vnto Christ when he calls vpon thee, what mockery of God is it to alleage that which neuer is lawfull?

And

And heere also beside the offence done against thy God, consider what prejudice thou dost vnto thy self. What folly is this, that because thy neighbor hath sinned against thee, thou wilt also sinne against thine owne soule? I suppose (as thou hast said) he hath wounded thee, and hurt thee in thy bodie, goods, or name: is that a reason why thou shouldest contemn the calling of Christ, who offers to cure thy wounds, & heale all the infirmities of thy soule? yea, to pacifie all those passions, and perturbations of minde, vvhether with thy impatience disquiets thee? he forewarned his owne, that in the world, they should finde trouble, but in him they should haue peace: If thou finde (as he forespake) trouble in the world, why wilt thou not goe and seeke that peace in him, vvhich hee hath promised? As to thy right, I require not thou shouldest lose it: neither yet forbid I, that by ordinarie meanes thou shouldest seeke a redresse of those wrongs which against order are done vnto thee: for
the

Ioh. 16. 33

Psal. 7. 26.

Exod 10.

13

Mat 6. 15

the law is the stay of confusion, and the
 Sinew of the common-wealth; without
 which no fellowship can be entertained
 amongst men: and God hath appoin-
 ted the Magistrate, that vnto good men
 he should be like the raine to fieldes new
 mowen, vnder vvhom they may flourish;
 but should bee to the vicked like that
 Westerne wind, vvhich drave those Lo-
 custs into the red Sea, that troubled
 the Land: but as for grudge, rancour,
 hatred, malice, & such like, what haue
 they to do in the heart of the childe of
 God, since wee are commanded to for-
 giue one another, euen as G O D for
 Christs sake forgave vs? & plainly fore-
 told, that if wee doe not forgive men their
 trespasses, no more will our Father forgive
 vs our trespasses. A fearefull recom-
 pence, that wee should possesse our
 owne sinnes, because wee will not for-
 giue the sinnes of others. Certainly,
 thou that doubtst so, giuest out a hard
 sentence against thy selfe; for in stead
 of mercy thou criest for iudgement, as
 oft as thou prayest, *forgive mee my sins,*

as

as I forgive thẽ that haue ſinned againſt mee : for that is, Lord forgive me not at all.

It was a horrible ſinne of the Iewes that they preferred *Barrabas* a wicked malefactor, before the Lord; but I pray thee conſider, how neere thy ſin draws to theirs, if thou iudgeſt rightly of it : when thou reſuſeſt to come to this holy Table, vnleſſe thou haſt amends of ſuch wrōgs as are done vnto thee, thou ſayeſt in effect, rather thē I reſiſt my will, I will reſiſt my part of Chriſt, and Communion with him; for heere is the very queſtion : Whether wilt thou forſake thy communion with Chriſt, or thine owne corrupted will ? Say not now to me, theſe are hard ſpeeches, God forbid that euery one who is not partaker of this ſacramēt, ſhould in ſo doing forfeit his part of communion with Chriſt. I grant indeed they are hard ſpeeches, but true ſpeeches, and no harder then thy ſin deſerueth : for I pray thee, to what end did our Sauour inſtitute this ſacrament? was it

They who doe ſo, prefer *Barrabas* before Chriſt.

Renouncing their communion with Chriſt, before they reſiſt their owne wicked wil.

S

not

Gen 24.53.

2 Cor. 5.20.

not that in it hee might communicate himselfe to thee? how canst thou then excuse thy selfe, & say thou hast not reiected him, seeing thou reiectest the meanes whereby hee is giuen to thee? When *Eliezar* the seruant of *Abraham* sought *Rebecca* in marriage vnto *Isaac*, what way did shee testifie her consent? surely not only by word, but by acceptation of those iewels of siluer & gold, which he gaue her as louetokens in the name of *Isaac*. Now we are sent forth to you as the Ambassadors of the liuing God, to win you in marriage vnto his son, & to prepare you that you may be presented a chaste Spouse vnto him: and wee are commanded to minister vnto you this holy Sacrament as a pledge of his loue towards you: if yee agree to the marriage, and be content to forsake your fathers house, and goe with vs to the house of *Abraham*; then testifie your consent by receiuing these holy tokens of his loue, which in his name wee exhibit vnto you: but if yee will not, then shail we stand vp as witnesses against

againſt you, that wee haue called you,
and ye refuſed to come.

O man, what wilt thou doe for thy
Chriſt, that wilt not come and ban-
quet with him at his Table? how canſt
thou ſay thou loueſt him, when ſo ſmal
an impediment keeps thee backe from
going vnto him? haſt thou not cauſe to
hang downe thy head for ſhame, when
thou art conuincied to haue leſſe loue
to thy Sauour, then *Eſau* had to *Jacobs*
pottage? For loue of them he ſold his
birth-right, which he ſhould haue kept:
but thou for loue of Chriſt, wilt not
forſake thy corrupt wil, which thou art
bound to abandon. *Abraham* for the
loue of God was content with his own
hands to ſlay his onely lawfull ſonne,
and thou for the loue of God wilt not
ſlay thy vnlawfull baſtard affections,
nor doe the holy will of God, except
thy wicked will be firſt fulfilled. This e-
uidently proves that thou haſt not *A-*
braham for thy Father, but art of the
race of wicked *Cain*, that hated his
brother vnto the death. Aſſuredly,

They loue
not Chriſt,
who wilful-
ly reſuſe to
communi-
cate.

Gen. 25.30.

Gen. 22.20.

1 Iohn 3.

except thou repent, that merciles iudgment bides thee, prefignified in that mercilesse seruant, who hauing gotten mercy from his king would shew none to his Companion : *Oughtest not thou to haue had pittie on thy fellow, as I had pittie on thee?* Thy former sinnes shall bee imputed vnto thee, and thou shalt be deliuered to the Iaylor, till thou pay all that is due vnto the Lord, which thou shalt neuer be able to doe.

But, that the pittifull ignorance of both these sorts of Recusants may the better appeare; and further light may arise to such as are willing to communicate; we are to consider what a banquet this is, and what are the delicacies, vnto the participation whereof we are here called. The Apostle saith not, let a man eat bread, and drinke wine, but *let him eat of this bread, and drinke of this Cup*. The particle (*This*) tels vs, it is no common Bread and Wine : no surely, the comfort is great, that wee are commanded to eat of that Bread, whereof our Sauiour saith : *This is my body*

body, and to drinke of that Cup which he calls *his bloud of the New Testament*, shed for the remission of the sins of many, He that eats of my bread, and drinks of my Cup vnworthily, becomes guilty of the abuse of Gods Creatures : but he that eats of this bread, & drinks of this Cup vnworthily, becomes guilty of the body and bloud of the Lord, and eats his own damnation, because he discerneth not the Lords body.

And therefore that wee fall not into this fearefull sinne, wee are to knowe, that this Sacrament is not a simple thing, but a compound, wherein are things of sundry kinds which must be distinguished, and so the word of *discerning* imports that secret. There are here things of sundry sorts, wee must discern every thing in the own kinde : so our Sauiour taught vs, and after him his Apostles : and this truth the ancient Fathers haue deliuered vnto vs. *Eucharistia* (said *Irenæus*) *ex duabus rebus constat, terrena & cœlesti*. The Eucharist consists of two kinde of things,

S 3

the

In this Sacramēt are things of sundry kinds, which must be distinguished.

*Iren. lib. 4.
contra Val.
Cap. 43.*

Maca. hom.

the one earthly, the other heavenly; And *Augustine* calleth it *visibile signum invisibilis gratia*: the visible signe of invisible grace. And *Macarius* calleth this Bread and Wine, *αυτιτυπα, Exemplaria, figura, seu Typi carnis & sanguinis Christi*: resemblances, figures and Types of the body and bloud of Christ Iesus. Now it is sure, that a Type, Patterne, or Figure, must ever bee distinguished from that whereof it is a figure. This Sacrament then being a compound thing, must be considered not as a simple, but as a compound thing: If it bee asked whether a man be earthly or heavenly, because he is a compound creature; it must be answered by a distinction: If it bee asked how, a Christian being on the earth, the Apostle saith that hee hath his conuersation in the Heavens; it must be answered by a distinction: & if also it be asked whether this Sacrament bee an earthly or an heavenly thing, how the signe is given, and how the thing signified: how Christ Iesus

is

is in heauen, and yet present in the Sacrament; all these I say, must bee answered by distinction: *Sursum est Dominus* (said *Augustine*) *sed etiam hic est veritas Dominus: corpus enim Domini in quo resurrexit uno loco esse potest, veritas eius ubique diffusa est: our Lord is aboue in heauen, yet here also is our Lord, as he is the truth; for the body of our Lord, in which hee arose from death, can bee hut in one place, but his trueth is diffused into euery place. And againe, Ibat per id quod homo erat, & manebat per id quod Deus: ibat per id quod uno loco erat, & manebat per id quod ubique erat: hee went hence by that which was man, he staid by that which was God: hee went away by that which was but in one place, hee stayed by that which was in all places. And againe: Ascendis super omnes celos corpore, non recessisti maiestate: he ascended aboue all the heauens in his body, but hee departed not hence in his Maiestie. And *Cyrill* in like manner: *Non enim quia nunc non adest**

August. in
10 cap. 7.
tract. 29.

Cyr. catech.
14.

*adest in carne ex eo putes, quod spiritus
medio hic non adfit :* Thinke not that
with his spirit hee is not here amongst
vs, because hee is not now amongst vs
with his body. Thus yee see wee must
use a distinction.

Yet are
they so to
be distin-
guished,
that we de-
stroy not
their vniō

And yet albeit wee are forced heere
to acknowledge the sundry natures of
things compound, and consider them
in their owne kindes: wee must for all
that take heed to the wonderfull vniō,
and Sacramentall coniunction, that is
betweene them: which is so strait, that
vnto the receiuer they are inseparable;
for the which also the earthly thing
receiues the name of the heauenly.
And this must also be considered, lest
on the other hand, separating those
things which God hath conioyned, we
make this *Bread* and this *Wine* but na-
ked and bare signes, and so iustly incur
that blame, which our aduersaries vn-
iustly would lay vpon vs: and in like
manner this punishment which heere
the Lord threatens against them who
are euill discerners.

Chap.

CHAP. III.

Three rules to bee obserued in the right discerning the Lords body. First, that euery thing in the Sacrament be taken in his own kind. Who faile in this, and how. Secondly, that this Sacrament be vsed according to Christs institution. How the Papists faile in this. Thirdly, that this Sacrament be vsed to right ends, & these ends set downe. The conclusion of the first part of the precept.

WE are therfore to consider, that for the right discerning of the Lords body, these three rules are to be obserued: first, that in this Sacrament, we take vp euery thing in the owne nature and kinde. Next, that we vse euery one of them in the manner appointed by Christ, and with that reuerence that is due vnto them. And thirdly, that this sacrament be celebrated vnto the right ends, for which our Sauour appointed it.

Against

Acts 4. 12.

Papists are
evill discern-
ers, and
why.

Against the first, faile both Papists and bastard Professors: Papists are evill discerners, because they take the signe for the thing signified; the earthly thing for the heavenly. The men of Lystra were evill discerners, when they tooke *Paul* and *Barnabas* for *Imptier* and *Mercurius*, Gods in their account, and therefore would haue worshipped them as Gods: but (in this light) farre blinder are they, who will adore a creature instead of the Creator, and that with the same kind of worship λατρείᾳ, which by their owne confession is due to God onely.

They alleadge for their error the word of truth: Iesus Christ speaking (say they) of the bread, called it his body, we say in like maner that this bread is Christs body, but sacramentally; but deny that the bread is transubstantiate into the very naturall body of Christ, as they against the principles of faith and nature, falsely affirme. It is strange to see what backward perverse handlers of holy Scripture these men be,

bee, where they should sicke to the letter, they force an allegory to serue their purpose. What plainer History then that which *Moses* hath? *G O D* made two great lights, the greater to rule the day, the lesser to rule the night: yet is this place violently wrested, whē out of it they will gather, that the Papall dignity, which (as they say) God hath appointed to rule ouer the spirituality, is greater then the regall; and that the Pope by as many degrees excelleth the Emperour, as the Sunne excels the Moone. And againe, where the Spirit of God vseth a figure, there they sicke to the Letter. These words according to the Letter, *Mandat flagitium*, command an impiety: and therefore by *Augustines* rule, should bee esteemed figuratiue: *Si preceptiua loquutio est, aut flagitium, aut facinus vetans, aut utilitatem & beneficentiam iubens, non est figurata loquutio: si autem flagitiū vel facinus videtur iubere, aut utilitatē aut beneficentiā vetare, figurata loquutio est, (nisi manducaueritis, inquit*
Christus,

Gen. I. 16.

*August. de
doctr. christi.
ana lib. 3.
cap. 16.*

*Christus, carnem filij hominis facinus in-
bere videtur) figura est ergo, præcipiens
passioni Domini esse communicandum, &
suauiter & utiliter recondendū in memo-
ria, quod pro nobis caro eius crucifixa sit.*
If a speech of precept, either forbid
some sinne, or heynous deede; or else
command a profitable, or a good deed,
then it is no figuratiue speech; but if it
seem to command a sinne or heynous
deed, or forbid a profitable and honest
action, then it is a figuratiue speech:
*vnlesse thou eate of the flesh of the Sonne
of man (saith Christ) here he seemes to
command an heinous action, & there-
fore it is a figure, commanding vs to
communicate with Christs passion, &
sweetly and profitably to say this vp in
our memory, that his flesh was crucifi-
ed for vs. And after this maner also the
perpetual phrase of the holy spirit doth
teach vs to interpret them, whē he calls
circumcision, the covenant; the Lamb,
the Passeouer; Baptisme, the Lauer of
Regeneration; the Wine, the Cup of
the new Testament. In all these they
are*

are forced to acknowledge a figure: Onely here, *This is my body*, they will adhere to the letter. The learned and godly fathers haue with vs also acknowledged this for a Sacramentall speech: So *Tertul.* expounds, *Hoc est corpus meum, id est, figura corporis mei*: This is my body, that is, the figure of my bodie. And againe: *Dominus pane corpus suum representat*: God represents or resembles his body by bread. And *Augustine* said in like manner: *Non dubitant dicere hoc est corpus meum, cum signum daret corporis sui*. He doubted not to say, *This is my bodie*, when he gaue onely a signe of his bodie. And againe, *Iudas adhibuit ad coninium, in quo corporis & sanguinis sui signa cōmendauit Discipulis*. Christ admitted *Iudas* to his supper, in which he commended to his Disciples the figure of his body and bloud. As *Iesus Christ* is called a stone, and called bread: so is this bread called his body, and that, saies *Bernard*, is *per significationem, non proprietatem*, by signification; not that properly it is so.

And

*Tertul. lib. 4
cont. Mar.*

*August. in
Psal. 3.*

*Ber. in ass.
Mar. ser. 5.*

*Iren. contra
Valen. lib. 4.
Cap. 34.*

How the
bread and
wine are
changed.

And as for carnall Professors, they are also euill discerners, because they esteeme lesse of this Bread and Wine then they ought, putting no difference betweene it and common bread and wine, whereas it is not so indeed. For in all the world there is not the like of *this bread and this wine*, except in the like action: it is changed by the ordinance of Christ, and vertue of his institution: not changed in the substance, but in the vse and end: *Panis (enim) terrenus percipiens uocationem Dei, iam non communis panis est, sed Eucharistia:* for that earthly receiuing Gods appointment now, is no common bread, but the Eucharist. The Lord, who calleth things that are not, and maketh them to bee, doth heere appoynt this bread and this wine to a farre more excellent vse, then that wherunto they serue by nature. As wax stamped with the seale of a King, in substance differs not from other wax; and yet for value is much more excellent, and may not be vnreuerently handled, without contempt.

tempe of the king, so this bread though in substance it differ not from other bread, yet concerning the vse it is separate, & much more precious then any other bread in the world ; being now appointed by God to be a signe and a seale, and an exhibiting instrument of Christs body, and therefore cannot be profaned nor abused without cōtempt of Christ Iesus.

Against the second condition required in the right discerning of the Lords body, Papists faile in like manner, because they peruert Christs institution, and vse not this Sacrament as he commaunded. For seeing our Saviour is the ordainer of this Sacrament (saith *Cyprian*) *Vtq; id nos facere oportet, quod Christus fecit, et quod faciendum mandauit*: of truth, wee ought to doe that which Christ did, and which hee commaunded vs to doe. And *Ambrose* writing vpo this same place, saith plainly : *Indignum est Domino, mysterium hoc aliter celebrare, quam ab eo traditum est*: it is an indignity to our Lord, to celebrate this

a Rule.

*Cyp. lib. 2.
Epist. 3.*

*Ambrose.
1 Cor. 11. 26*

Papists
faile a-
gainst this
rule, be-
cause they
peruert
Christs in-
stitution.

Sacrilegi-
uously they
abstract the
vse of the
cup from
the people.

this mysterie otherwise then he deliue-
red it. Christ ordained it a Sacrament
for the communicating of himselfe to
the faithfull at the Table; they haue
turned it into a sacrifice for the oblati-
on of Christ to his Father on an altar.
Iesus brake the bread, and gaue it; but
they if they breake the bread, they giue
it not; and if they giue it, they breake
it not. In their daily Masse, the Priest
breaks the bread, he abuseth the words
of Christ, secretly whispering them, *ac-
cipite, comedite*: he bids others take &
eat, but giues them nothing; & when he
giues, he stops it whole in the mouthes
of the people, and breakes it not.
Thus most sacrilegiously they alter our
Saviours sacred institution, as though
of purpose they had concluded to bee
cōrrary to him. Besides this, they with-
drawe from the people the vse of the
Cup, and so mutilate the holy Sacra-
ment, a horrible sacriledge in like man-
ner, yet ratified by the decree of that
hereticall Councell of Trent. *Si quis
dixerit ex dei praecepto: vel de necessitate
salutis*

salutis esse, omnes & singulos Christi fideles, utramque specie Eucharistia sumere debere, Anathema sit. If anie man a-uouch, that it is by Gods commaundement, or vpon necessitie of our saluation, that all Christs faithfull people should receiue the Eucharist vnder both kindes, let him bee accursed. To whom it contents vs at this time to oppose the decree of their owne Pope Gelasius: *Comperimus, quod quidam sumptatantummodo corporis sacri portione à calice sacrati cruoris abstineant: qui procul dubio, quoniam nescio qua superstitione docentur, astricti aut integra Sacramenta percipiant, aut ab integris arceantur; quòd diuisio vnius eiusdemque mysterii sine grandi non sit sacrilegio.* We vnderstand, that certaine receiuing only the portion of Christs body, abstaine frò the cup of his sacred bloud: which men (because vndoubtedly they are trained vp in some kinde of superstition) let them be inforced either to receiue the whole sacrament, or to be restrained from the whole, because this

† diuiding

Concil. Trē.

De cons.
dist. 2. cap.
Comperi-
mus.

diuiding of one and the same myſtery, cannot bee without great Sacriledge, in this contrarietie among themſelves which way (I pray you) ſhall the poore people turne them? The councell curſeth all them, who affirme this Sacrament ſhould bee miniſtred with bread and vvine : the Pope ſaith plainly, it is ſuperſtition and ſacriledge to giue the one without the other, and commands that either wee abſtaine from both, or retaine both together : if ye follow the Councell, the Pope ſhal cōdemne you; if yee follow the Pope, the Councell ſhal accuſe you: but curſe as they wil, the Lord ſhall bleſſe them, who in faith communicate at his holy Table according to his inſtitution; and the curſe of God ſhall not faile to cleaue vnto them ſurer then the leproſie of *Naaman* to *Geheſi*; yea, their part ſhall bee taken out of the booke of life, who dare preſume to change the ordinance of God. The Apoſtle hath deliuered vnto vs, that which he receiued from the Lord, how not onely hee tooke the bread,

blessed

Ren. 22.19

bleſſed it, and brake it, and gaue it: but that in like manner hee tooke the cup, and gaue alſo to his Diſciples: What boldneſſe is it then to take from the people that which Chriſt by his Apoſtles hath deliuered vnto them? and thus while they boalt of antiquity, they are found fathers of noueltie.

And againſt the third, they faile who vſe not this Sacramēt to the right ends; vvhich are eſpecially two. The firſt is the commemoration of Chriſts death and paſſion vvvith thankſgiuing, for the which alſo the Grecians called it *ευχαριſτία*. The ſecond is the communication of Chriſt to them who are his; and for this the Apoſtle calleth it *κοινωνία ſωματος & χριſτος*. The firſt I take out of our Saviour his words, *Doe this in remembrance of mee*. And from the Apoſtle: *So oft as yee eate of this bread, & drinke of this cup, ye ſhew forth the Lords death till his comming againe*. And in very deed, this holy Sacrament being vſed according to Chriſts inſtitution, is a liuely representation of

3. Rule.

The firſt end of this Sacrament is a thankful cōmemoration of Chriſts death.

Christ crucified; while as the signes of his blessed body and bloud, being sundred one of them from the other, the one is broken, the other poured out, remembring vs howv his blessed bodie was broken with the crown of thornes, the scourge, the nailes, and the speare: & his bloud shed for the remission of our sinnes; which should worke in vs, so oft as wee behold it, an inward contrition, and godly sorow for our sinnes, wherewith vve pierced and vvounded our blessed Sauour vnto the death. And indeede, if we bee of the number of those vpon whom G O D hath poured out the spirit of grace and compassion, so often as wee looke vpon him whom we haue pierced (as heere in this Sacrament vvee may see him crucified before our eyes.) so often wee shall lament for this, as one mourneth for his onely Son, or is sorrowfull for his first borne: but of this we shall speake God willing hereafter.

Now here is also discovered the vanitie of that error of concomitance where.

Zach. 13. 10

vvhere-with our aduersaries would excuse their dismembring of this holie Sacrament: for (say they) by concomitance where the body of Christ is, there is his bloud, and therefore the bread which is his body being giuen, there is no neede to giue the cup. But as the Lord asked the King of Tyrus in derision, *Art thou wiser then Daniel?* So may vve aske of them, are yee wiser then Christ? will ye amend his institution? This assertion takes away one of the principall ends of this Sacrament, to wit, the Commemoration of Christs death and passion: for to haue the bloud vvithin the bodie, is no declaration of a crucified man; nor a shewing foorth of the Lords death: vvhereas our blessed Saviour ordained them, to be exhibited & received sundry, that it might not only be preached to our eares, but represented also to our eyes, how his blessed body & bloud were sundred for our sinnes.

The second end for vvhich this Sacrament was ordained, is that it might

Error of
cōcomi-
tance dis-
proued.

Ezec. 28. 3

Concomi-
tance de-
stroyes the
first end of
this Sacra-
ment.

The second
end of this
Sacrament
is the communica-
tion of Christ
to them
who are
his.

In this Sa-
crament
Christ is
truly exhi-
bited & gi-
uen.

be a meanes of the communication of
Christ to all them who are his, for the
sealing up of our spirituall vnion with
him, *ideo enim sacramentū illud homini-
bus datur, ut caput corpori in terris con-
nectatur.* And this (as I said) I take out
of the words of the Apostle, *This bread
which we breake, is it not the communion
of the body of Christ?* And in this respect
this holy bread and wine are not onely
signes representing Christ crucified,
nor seales confirming our faith in him,
but also effectuell instruments of exhi-
bition, wherby the holy spirit makes an
inward application of Christ crucified,
to all that are his.

And herein stands our greatest com-
fort. For if we had no more to doe in
the celebration of this holie Sacra-
ment, but to remember Christs death
and passio: then certainly lookingro
it onely were sufficient to put vs in re-
membrance thereof: but vwhen wee
heare and see, that this bread which is
his bodie is giuen vs, and we are com-
maunded to take and eate it, what
shall

shall wee thinke but that vye are called to this high mercie as to bee partakers of Christ, and all the benefits that flow from his death? The Lord dooth neither deceiue vs with words, to bid vs take when hee giues nothing: neither calleth he vs onely to a communion of naked bread and vvine, farre be it from vate thinke so basely of this holy Sacrament. Certainly, hee that vvith any measure of light and grace, wil ponder these words of our Saujour, *Take and eate this is my body*; shall perceiue that there is heere a reall and effectual exhibition made of the Lord Iesus, to the penitent and beleeuing receiuer,

And yet let no man thinke, that albeit the breaking and giuing of the bread be the cōmunication of Christs body, that therefore the bread is transubstantiate into his bodie, or that eueryone receiues the body of Christ vvho receiues the bread: for there is great difference between cōmunication and acceptation on the part of

T 4

God

Yet Christ is not received of euery one who receiue the bread: for there is a great difference between cōmunicatiō and acceptation.

The wicked
eate
not Christ
in the Sa-
crament.

Iohn 6.14.

Aug. in Io-
an cap. 6.
Tract. 26.

God. In this Sacrament there is in-
deede a communication and exhibit-
ion of Christ : but on the part of the
vnbeleeuing receiuers it failes for fault
of acceptation ; because they haue not
faith vvhich by to receiue him , nor a
purified heart , wherein to lodge him.
It is therefore a vile error also of the
Papists, who affirme that the wicked
in this Sacrament eate Christ, but to
their damnation : It is contray to the
Word of God, & reformed antiquitie:
for, *Whosoener*) (saith Christ) *eateth my*
flesh, and drinketh my bloud, bath eter-
nall life, and I will raise him vp at the
last day. *Sacramentum quibusdam ad*
vitam, quibusdam ad exitium, res vero
ipsa cuius est sacramentum, omni homini
ad vitam, nulli ad exitium. Item, Qui non
manet in Christo, & in quo non manet
Christus, procul dubio non manducat spi-
ritualiter carnem, nec bibit sanguinem eius,
licet visibiliter premat dentibus Sacra-
mentum sanguinis & corporis eius. The
wicked, who belieue not, may with Ia-
das eate *Panem Domini, non panem Do-*
minum;

minims; The bread of the Lord, but not the bread which the Lord himselfe is to his worthy receiuer.

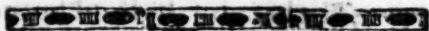
Of all this, then it is euident, that this banquet is most heavenly, and excellent, wherein as there is no lesse offered then Christ Iesus, so no lesse is refused by them vwho refuse to communicate: they proclame by their deed (if they continue in it) that they haue no portion in David, neither inheritance in the sonne of Ishai.

But now we leaue them, and returne to speake as wee promised, of that triall, which they vwho mind to communicate, are to take of themselves.

They refuse a great gift, who refuse to communicate.

2 Sam. 10. 1

CHAP.



CHAP. IIII.

The second part of the precept commands trial before we communicate. The Lord will not that this table be a snare to vs, as was Absaloms to Ammon. Banquetters at this table should be holy persons.

L *Et a man therefore try himselfe. This Particle (therefore) is a relative to that which went before: since there is a danger (will he say) and many eate and drinke vnworthily, therefore take yee heede how ye come: hee saith not simply, let a man eate, but let a man try himselfe, and so let him eate. This warning then of the Apostle, stands in the entry of this holy action, like that Cherubin armed with a sword in the entry of Paradise: yet not to hold out the Sonnes of Adam, but onely to terrifie vs, that wee presume not to draw neer without sanctification. And herein dooth our Lord Iesus discover his wonderfull loue towards vs; who before he inuites vs to eate and drinke at his*

his Table, doth firſt of all inſtruct vs how wee ſhould doe it. *Absalom* called his younger brother *Ammon* to a banquet onely of purpoſe to ſlay him, hee prepared delicate meate and drinke abundantly for him, but concealed the danger. It is not ſo with our elder brother, he calls vs heer to a banquet, not on purpoſe to ſlay vs, but to ſaue vs; he is no way willing vvee ſhould make this Table a ſnare to trappe our ſelues to damnation, which he hath ordained as a meane of our ſaluation: and therefore before hand forewarnes vs of the danger, that we may eſchew it.

It is pitie to ſee how the great multitude runne to this holy Sacrament without triall & examination of themſelues, and all becauſe they heare of a bread of life, which heere is exhibited to the Communicants at this holy Table: it is very true that great things are exhibited heere indeed, but thou ſhouldeſt firſt of all enquire of thy ſelfe, who art thou? what intereſt thou haſt in this Communion? and whether
or

Hag. 2. 14.

1 Kin. 7. 2

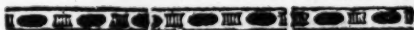
or no thou bee one of those to vvhom these holy things do appertain? for if thou in thy person be a profane & vn-sanctified creature, thy touching of these holy things may defile them and make thee guiltie of the contempt of them, but shall not benefit thee; yea, a greater curse then that vvhich *Elisba* pronounced on the vnbeleeuing Samaritane Prince, shall light vpon thee: thou shalt see the Table of the Lord, and heare of the plentie of the bread of life therein communicated, but shalt not eate of it: *Let a man therefore trie himselfe, and so let him eate of this bread and drinke of this cup.*

Luk. 11. 38

Foras this Sacrament is an holy & excellent thing, so should they who celebrate it, be holy and separate persons. It should not bee receiued with common hands, that is, with earthlie hearts & vn-sanctified affections. The Pharises would not eat their common meate with vnwashed hands, and that was but superstition: but heere to wash before we eate, both our hands and our head

head with Peter; yea, to waſh (as Ieremy exhorts vs) our hearts from our wickedneſſe, is deuotion and good Religion, both commended and commaunded by the word of God : otherwiſe fearefull is that warning of our Sauour : *If I waſh thee not, thou ſhalt haue no part with mee. To the vncleane all things are vncleane, for euen their conſciences are defiled.*

Ioh. 13.9
Iere. 4.14



CHAP. V.

Vnreuerent handling of holy things hath neuer beene left unpuniſhed. The Lord will not ſhew his preſence without preparation. The excellencie of this Sacrament, and an exhortation to come vnto it with reuerence.

THe Lord hath neuer ſuffered unpuniſhed, the vnreuerent looking to, or handling of the holy ſignes of his preſence. The men of *Bethſhemesh* lookt vnreuerently into the Ark, & the Lord ſlew fiſtie thouſand of them. *Vzz*

1 Sam 6

1 Sam. 31

trou-

Exo. 12. 48

Exod. 12. 6

Exod. 19. 9

touched vncircuerently the Arke, and
 the Lord in like manner strooke him
 instantly to death; *Abimelech* would
 not giue to *Dauid* the hallowed bread
 of proposition, but conditionally, that
 the young men who vwere vvith him
 vvere sanctified. No vncircumcised
 man might eate of the paschall Lamb,
 vnder paine of death: and such as were
 circumcised, beeing vncleane, ought
 to abstaine till they were cleansed ac-
 cording to the law; yea, such of them as
 were cleane, did not eate without foure
 dayes preparation, for the Lord com-
 manded them to take the Lambe the
 tenth day, and not to slay it till the
 fourteenth day at night, that all the
 space betweene, they might the better
 prepare thēselues to that holy action.
 Neither will the Lord any other way
 be familiar with vs except we be sancti-
 fied. Before the Lord came downe on
 Mount Sinai, to giue the law to Israel,
 hee appointed them three daies of pre-
 paration, vvherein to sanctifie them-
 selues. The Lord appeared to *Moses* in
 the

the fiery buſh, but revealed not his will vnto him, till hee put off his ſhoes: I will be ſanctified (ſaith the Lord) in all that drawe neere vnto mee. The Lord wil not take a wicked man by the hand, nor haue fellowſhip with the Throne of iniquitie: his eye is ſo pure, that hee can behold no iniquitie. Vnleſſe wee put off our worldly thoughts and ſinful affections, wherby we haue trod in the vncleane waies of ſinne, it is not poſſible that the Lord can bee familiar with vs.

*Exod. 3.5**Abac. 1.13*

All theſe ſtand vp as examples, warning vs to draw neer to this holy action in aſſurance of Faith, ſprinkled in our hearts, from an euill Conſcience: Heere is a Sacrament more excellent then the Paſſeouer: here is bread more holy then the Shew-bread; heere are the tokens of Gods preſence more glorious then the Arke; here the Lord commeth downe, and ſaluation vnder his wings: not to ſound by Angels the precepts of his Law on Sinai, but to ſeale vp by his Spirit the promiſes of
his

1 Cor. 11

Mat. 22.13

Lam. 3.14.

1 Sam. 7.4.

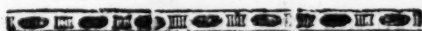
Gen. 33

his Gospell to the inhabitants of Sion; shall wee then presume to come to this holy Table without sanctification? or if wee will, may we not look assuredlie for iudgement? The Corinthians were stricken with death and sundry diseases, because they discerned not the Lords body: & that which is most feareful of all, he that came to the marriage wanting his wedding garment, was he not taken from the banquet Table, & cast into the place of vttter darknesse? and shall wee look to escape the like iudgement, if we fall into the like contempt of God?

Prepare thy selfe, oh Israel, to meet thy G O D: let vs search and try our waies; let vs lift vp our hands with our hearts vnto God in the heavens. *If we bee this day come to the Lord with our hart, let vs put away our strange gods (which are our sinnes) from among vs: let vs with Iosephs brethren make ready our presents: sith we have no better thing then our heart, let vs sacrifice our hearts to the Lord, and that in the best*

best estate that wee can possibly get it ;
for the Lord our God is a great King.
*Cursed is he that hath a male in his flock,
and voweth and sacrificeth a corrupt
thing to the Lord.* Beware therefore vve
offer not that which is lame and torne
to the Lord, a diuided heart, a halting
heart betweene two. An vnpenitent
heart, is neither a meet sacrifice to of-
fer vnto the Lord, not a meete vessel
wherein to receiue that holy thing
which here the Lord offers vnto thee.

Mala. I. 14



CHAP. VI.

*Not to put new wine into old vessels.
Comfort for the tender conscience cast
downe with the sight of sinne after tri-
all: two sorts of trials: the one of things
perfect, the other of things vnperfect.
Daily triall most necessary.*

THe Apostle saith, that the brea-
king of this bread is the Commu-
nion of the body of Iesus; sith Christ
is that holy thing vvhich heere is
V com-

I. Cor. 10
16

Ioh. 19. 40

Mat. 9. 17

1 Cor. 5. 17

Reu. 19. 9

communicated, take heed how we make ready the heart wherein to receiue him. *Ioseph* of Aramathea, and the rest of those godly ones vwho tooke downe Iesus from the Crosse, wrapped his dead body in pure and fine linnen; what shall wee then doe with the liuing body of Iesus? shall not wee receiue it into pure, fine, and wel prepared hearts? *No man* (saith our Saviour) *puts new wine into old vessels*: far lesse will any man put the ordinarie food of his body into vncleane, vnseasoned and vnfauoury vessels; but least of all shold men presume with vnholly hearts & hands to meddle with things sacred & heauenly: here is new wine indeed, let vs not put it into old vessels: heere is heauenly Manna, let vs not receiue it with earthly harts: *Euery man that is in Christ should become a new creature*. If we be those blessed ones who are called to the participatiō of the Lambs supper, then shall it bee granted to vs to be arayed with pure and fine linnen and shining; which is the righteoulnes of

of the Saints. The Lord vouchsafe this grace vpon vs, sith hee hath made vs partakers of the heavenly vocation, and called vs to the mariage of his son; that we receiue not so excellent a grace in vain, but it may be vnto his seruants according to his word.

And now before wee enter to speake of this tryall, least the tender consciences of the godly, by reason of that which I haue spoken should bee discouraged, and cast downe vvith the sense of their own vnworthines, which at all times is great in their eyes, but greatest when by triall they look most narrowly vnto themselves: wee haue therefore to consider that there be two sorts of tryalls; one whereby a thing perfect is tryed in such sort, that it is not made better, but found to be that which it is, and with this kinde of tryall man is said to try the Lord and his Word. So speakes the Lord by *Malachie*: *Prooue me and try me now, if I wil not poure you out a blessing without measure.* By this tryall if a man fall to

Mal. 3

Psal. 19. 7*Psal.* 12*Mal.* 3. 3

The triall
here com-
manded, is
a search-
ing out of
our imper-
fections.

try the Lord, hee shall finde him such as hee is, true, constant and faithfull, to performe that which hee hath spoken; or if any man will enter and try the word of the Lord, hee shall finde that the law of the Lord is perfect, no drosse in it, but like siluer fined seauentimes in the fire. There is againe another triall, whereby things imperfect are so tried that they are made better, and at the length perfected, and heereby God tries man, for so hee speakes by the same *Malachie*, *The Lord will fine the sonnes of Leui, and purifie them as gold & siluer, that they bring offerings to him in righteousness.* And vvith this triall also man tries himselfe, searching out his iniquities that he may forsake them: and this triall tends indeed to a perfection at the last, but stands rather in a finding out, and forsaking of our imperfections, then in any present perfection. And of this triall the Apostle meanes here: so that this precept doth command vs to search out our iniquities, & to depart from them; but

but doth no way import that we should not communicate at this Table, because that new tryall discouers to vs new transgressions; for vve come not here as men without sinne, but as poore and miserable sinners, seeking the Sauiour of the world, knowing that *hee came not to call the righteous, but sinners to repentance.*

Luke 5.32

Thou then, who after examination shalt finde thy selfe a miserable and yet a penitēt sinner; say not with *Peter*, *Lorde depart from mee, for I am a sinfull man*: but so much the rather goe to him, and cry with *Dauid*, *Haue mercy on me, O God, and according to the multitude of thy compassions, put away mine iniquities*: for it is a true saying: *Christ came into the world to saue sinners.* Stay not thou therefore backe from him, because thou art sinfull; on-ly trie if thou bee weary of thy sinnes: for wee are sure, that a sinne discovered by triall, and cast out by repentance wil neuer condemne vs: *Wash you* (saith the Lord) *make you cleane, take away the*

Luke 9.8

Psal. 51.1

1 Tim. 1.
15

Esa. 1.16

Bernard in
cant. ser. 23

Rom. 7

Mat. 11.

29

euill of your works from before mine eyes:
and then though your sinnes were as crim-
son, they shall bee made vvhite as snowe,
though they vvere red as scarlet, they
shal be as wooll. *Omne quod ipse mihi non
imputare decreuerit, sic est quasi non fue-
rit.* Every sin saith the Ancient, which
G O D hath concluded not to impute
vnto me, is as if it had neuer beene. If
therfore in thy conscience thou feelest
thy sins an heauy burthē vnto thee, vn-
der the which thou sighest & groanest,
and whereof thou earnestly desirest to
bee releued, crying with that holy A-
postle, *O miserable man that I am, who
shal deliuer me from this body of sin?* then
goe thou to the Lord Iesus, for surely
thou are one of those, whom he is see-
king: hee came into the world to saue
thee & the like of thee, lay thy burthen
vpon the backe of Christ, and hee shall
beare it, and take thou vp his yoake
which is easie, and his burden which is
light, *so shalt thou finde rest to thy soule.*
O happy exchange when we are taken
from the seruitude of sinne, and entred
into

into the service of Christ, whē the burden of sinne that presseth vs down is taken from our backes, and the sweet yoke of Christ that listeth vs vp is laid vpon vs: for albeit it bee called a burden, yet it is such a burthē as easeth vs, & maketh vs lighter, like the wings of a Bird: *Quid enim lenius eo onere quod non solum onerat, sed portat omnem cui portandum imponitur?*

Per epi. 72

Where for our further comfort, let vs consider vvhāt manner of guesstes those were, whom the great King commanded to bring into his banquetting house: euen the poore, the maimed, the halt and the blind. Take heed vnto this O thou that art disquieted in minde, & wounded in spirit vvith the sense of thy infirmities; the Lord is gracious & readie to shew mercie: *Hee will not breake the bruised Reede, nor quench the smoking Flax*, hee will not despise thee because thou art weake, but bids thee come to him that he may heale all thy infirmities: art thou then poore and destitute of spirituall Grace in thy feeling?

Banquetters there, were the poore, the maimed, and the blinde.

Mat. 23
Mat. 20.

Esay 42.3

2 Cor. 8. 9

Luke 5. 31

Psal. 146.
8

feeling? turn thee to Christ, who being rich, became poore for thy sake, that thou in him mightest bee made rich. Art thou vveake and diseased? remember, they who are whole need no Physition, but the sicke, and that it is the glory of this excellent Physition to cure diseases otherwise incurable: *quid enim tam mortale quod Christi morte non sanetur?* Art thou lame, & complainest that thou canst not with *Dauid* runne the way of the commaundments of God? yet endeauour to halt forward with *Iacob* vnto Canaan, and to creep to the Lord Iesus, as one of his little Babes praying vnto him, *O Lord that raisest vp the crooked, I beseech thee to order my goings aright, and to stay my steps in thy paths, that I slide not any more as I haue doone.* And thou vvho lamentest thy blindness, and the weak measure of thy knowledge now in this time of light (alas) as we haue all more then cause to complaine, that by our own default, the eyes of our vnderstandings are not lightened, and we haue so little

little insight into the riches of that glorious inheritance, & rich mercies manifested to vs by the Gospell, in comparison of that wee might haue had. *If with the Angels wee had bene desirous to behold them,* surely in regard of time, we should haue been teachers, yea the meanest inhabitant of Ierusalem should haue bene as David, and David as the Angell of God: but we are becom such as haue need that the principles of God should be taught againe vnto vs. yet must wee not despaire, but goe to Iesus, who giueth sight to the blinde, and pray to him: *Lord open our eyes that wee may see the wonders of thy law.* Let vs goe to this Table, stand and cry with those two blinde men: *Iesus the Sonne of David haue mercy on mee. O Lord enlighten mine eyes that I sleepe not in death.* Comfortable then is that message sent by the Lord Iesus to the Church of Laodicea, *I know that thou art miserable and poore, and blinde, and naked, yet I counsell thee to come to me: I haue the fine gold that wil make thee rich*

1 Pet. 1. 12

Heb. 5. 12
Zach. 12

Psal. 146
Psal. 119

Psal. 113

Reue. 3. 18

Eph. 3. 20

I haue the vvhite rayment to couer thy filth by nakednesse : I haue the eye-salue, that will open thy eyes. Let vs not therefore harken to the voice of our infidelitie against so cleare testimonies of the word of God ; neither so looke on our miseries, that wee turne our back vpon Gods mercies, but rather let our miseries chase vs to him, who of his abundant mercy, is able to fulfill all our necessities, about all that wee can aske or thinke.

This triall is not that daily and ordinary trial required in all our actions.

But now to returne and speake of the triall here required : wee must consider that as this action is not a daile action , so it requires a tryall about our daily triall : as for our daily and ordinary triall, in it wee are bound to examine all our actions in the court of Conscience, that we may cal our selues to account : *Not concealing the iniquity of our bosome, as Adam did, but iudging our selues that wee may not be iudged of the Lord.* And this triall without a daile losse cannot be neglected ; for since wee are subiect to so many changes, that

that euen the iuſt man falleth ſeauen times in the day, and no man knoweth the errorrs of his life; wee haue great neede by daily conſideration to view the ſtate of our conſciences, & to look into the courſe of our life; vvheher or not it be ſuch as will leade vs vnto that end whereat wee ſhould be. Such profit found godly *Dauid* by the examination of his waies, that hee prayſed the Lord, vvho gaue him counſell, and made his reynes to teach him in the night. And hee acknowledged it a ſpeciall meanes, whereby many times hee was reduced into the way of life, when hee had wandred from it. *I haue conſidered* (ſaith hee) *my vvayes, and turned my feete vnto thy Testimonies.* As *Dauid* learned this from God, ſo doth hee commend it vnto vs, that morning & euening we ſhould examine our ſelues, as a moſt profitable meanes to nourish that holy feare in vs, whereby we keep out ſinne, when wee are tempted to it; or caſt out ſinne when wee haue once conceiued it: for this holy feare is,

Innocentia,

Pſal. 19. 12

Pſal. 16. 7

Pſal. 119.

59

*Cypr. lib. 2.**Epist. 2.**Psal. 4. 4**Psal. 73. 13*

Miserable
is their e-
state; who
liue with-
out daily
triall.

*Innocentia custos: tremble therefore (saith hee) and sinne not, examine your hearts upon your beds, and be you still. Againe, he protests that euery day hee was punished, and chastised euery morning: that hee daily cleansed his heart, and washed his hands in innocency. Euery day of our life wee contract some new debt of sinne: and vvisedome craues that euery day vvee should seeke a discharge thereof. As vvee cannot liue without daily food, farre lesse can wee liue without daily mercy; and therefore our Sauour, who in the one Petition taught vs to pray, *Giue vs this day our daily bread*, in the next hee taught vs also to pray, *And forgive vs our sinnes*, that no day should goe by vs, without examination of our selues, and crying of God mercy for our sinnes.*

But here commeth to bee lamented the senselesse stupiditie of this generation: in all their affaires they vse consideration, & bring to account and reckoning their whole busines with men; but as touching their conuersation towards

towards G O D, and the state of their consciences, and whether or no they be translated from Nature into Grace, there are they so caried away by presumption, that they leaue no place to the examination of themselves, but proclaim peace to themselves, though there be no peace; blessing themselves in their hearts, albeit G O D (in their hearing) pronounce them and their actions accursed in his Word. They are wise like *Achitophel*: hee put his house in order, but not his soule in order: vvise in things perishing concerning this life, there they ouersee nothing; vvise enough in their generation, but fooles concerning things pertaining to life eternal: for they suffer a daily debt to run on vpon their soules, which at length shal over-charge them. A count that is long over-passed, in the end becomes difficult to be finished; and hee vvho long hath liued in darknesse, if yee bring him to the light cannot hold vp his eyes to looke vpon it, but is forced to cast them downe toward the ground:

They are like *Achitophel*, who put his house in order, but not his soule.

2 Sam. 7. 1

2. 3.

Iere. 2. 19

Psal. 90. 8

Psal. 50. 21

But a singular and extraordinary trial is required before communion.

ground : euen so shall it bee with him who suffers his debt of sinne to multiply, and the reckoning of his transgressions to runne on, in the end *his owne wickednesse shall reprove him.* The Lord shall draw him out of his lurking holes, and bring him out of the darke chambers of his imagination : and as now his secret finnes are set in the *light of Gods countenance*, so then shall the Lord set them in order before him that did them. Hee shall manifest his inward thoughts to the light, and present him naked vnto iudgement : and then with what confusion and astonishment, with what trembling and blacknesse of face, shall hee that was prodigall of the time of grace, living in his finnes a contemner of God, come forward vnto iudgement ? And this may serue to awake vs to the daily triall and ordinary examination of our hearts.

As for this action, it is not ordinary, and therefore requireth a singular and extraordinary triall, farre aboue that which every day wee are to take of our selues :

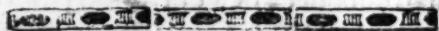
ſelves: for if (as I ſaid) the Iewes had aſſigned to them the ſpace of foure dayes for preparation before they eat their Paſſeouer, what ſhall we doe that haue to celebrate a more excellent myſterie? they ſearched diligently euery corner of their houſe, to ſee that no leauen were in it: but more diligentlie ſhould wee ſearch euery corner of our hearts that no known leauen of wickednes and maliciouſneſſe be left in it, which wee haue not purged and caſt out by repentance: Then ſhall wee finde that euery new ſight of our ſelves ſhall diſcover a new corruptiō; for the heart of man, is a great deepe, and deceitfull about all things; many chambers of corruption are in it. If we haue entred into one, and ſeen the abominations which are there, thinke not for that we haue entred into all. No doubt the Prophet *Eſay* knew before, that he was a ſinfull man, but a new viſion of the Maieſtie of God brought him to a deeper inſight of his owne vncleanneſſe, and made him to cry out, *Woe is*

Every new
ſight of
our ſelves
diſcouers
new cor-
ruption.

Esay 6.5

Iob 42.6

mee, for I am vndone, because I am a man of polluted lips, and mine eyes haue seene the King, the Lord of Hostes: I haue seene (saith Iob) the Lord, therefore doe I now abhorre my selfe. And this I speake, that none of vs thinke a new triall vnnecessary, but that euery ye who through grace haue been accustomed euery morning to chastice your selues, and euery euening to examine your hearts in your beds, may be warned: to you also belongeth this precept, Let a man try himselfe, and so let him eate.



CHAP. VII.

What a laborious worke is enioyned a man when hee is commaunded to try himselfe. Two things necessarie for this triall: First, the Spirit of God: Secondly, the Word of God. Many try themselves by wrong rules, and are so deceived.

WHich shall appeare more evidently, if you ponder this precept

precept, *Try thy selfe* : it is a restlesse and laborious work that here is enjoyed to thee, thou art set to a task which may hold thee exercised all the dayes of thy life. The Lord by this precept will have every thing that is in man brought vnder examination. Man, as hee is the workmanship of God, is every way so meruailous, that no meruaile the Philosophers called him a little world. *Augustine* in his estimation, accounted man a greater miracle then all the miracles that euer were wrought among men : but as he is perverted by sinne, & become the workmanship of Sathan, hee is so fraughted with iniquity, that Saint *James* calls one member of his body *a world of wickednesse* : and if in the tongue only, which is but a small member of the bodie, there is so much wickednesse, that the Spirit of God who giueth names to things as they are, calleth it a world of wickednesse, what shall we think of the rest? what bottomlesse depth of iniquitie must there bee in the fountaine,

James 3. 6.

X

when

when there is so much in the streamer and therefore I say, he had need to be full of eyes within and without, that will practise this precept of the Apostle, *Let a man try himselfe.*

4. Bands of cogitations which oppresse the minde.

For if yee shall begin to take a view of your minde, and consider how farre it is enlighened, and what natural darknesse yet remaineth in it; how many bands of strange cogitations at severall times sojourne in it; some flowing from the love of the World, and her deceitfull pleasures, intending to steale our hearts after them: some from the roote of concupiscence, and her inordinate lusts, that oftentimes violently oppresse vs; and some from the roote of bitterness, raising wonderfull commotions and perturbations within vs, reeling to and fro by courses in our swelling and restless minde, raging like waues of the Sea, carryed with furious windes, besides infinite armies of other vaine and idle cogitations, whereof wee cannot tell from whence they come, or whither they goe: And

if

it from the minde wee proceede to the heart, which is the seate of the affections, & take a particular view of them, how our loue and our hatred, our feare and our confidence, our ioy and our griefe, our care and our contentment are renewed and framed according to that word which is the rule of righteousness. And if againe, yee goe to try the affections, and see how the members of your bodies are imployed as weapons of righteousness in the seruice of God: if yee haue made a *Couenant with your eyes or nos*, that they regard not vanitie, or if negligently yee let them stand open as windowes, at the which death enters euerie moment into your soules: and if yee haue learned to *take heede to your lips that yee sinne not with your tongue*: if ye shall also take a time to consider the ignorances of your youth, and sinnes of your old age: if I say, yee looke vnto all these which yet are few in regard of many moe wee haue to looke vnto, what shall appeare but a new found world of wickednesse

Rom. 6.

Iob 31. 1.

Psal. 19. 1.
Man being
well tryed
shal appeare
a new found
world of
wickednes.

Psal. 19. 12.

Jerem. 9. 1.

Psa. 58. 15.

Psa. 6.

discovered vnto thee? which most iustly may make thee ashamed, and compell thee to cry out with *Danid*, O Lord who knoweth the errors of his life? Lord cleaue mee from my secret finnes, and keepe me from presumptuous finnes, that so I may be made cleane from much wickednes: yea, thou shalt wish with *Ieremie*, O that my head were full of water, and mine eyes fountains of teares, that all the whole day long I might with *Ezekiah* recount my finnes in the bitternesse of my heart, and all the night cause my bed to swim, and water my couch with teares, for the manifold transgressions, wherewith I haue offended the Lord my God.

And now, because this tryall of our selues is so necessarie, let vs heere reme[m]ber that there are two things without which wee cannot profite in this worke of tryall. The one is the spirit of God: the other the word of God. As for the first, man by nature is so blinded with selfe-loue, that hee accounts his owne deformitie beautie, and his bondage liberty: what vile
bondage

bondage then the seruitude of sinne? *O quam multos dominos habet, qui unum non habet* (said Ambrose?) and yet man vnregenerate counteth it his liberty to liue vncontrolled in the seruice of his lusts, to doe what he will: what liberty againe so excellent as to bee the free-man of God? *seruire Deo, est regnare*: and yet foolish man accounts the obedience of Gods Law (which is the law of libertie) a seruitude, and the Commaundements of God hee esteemes as bonds, wherwith he will not be bound: walking the footsteps of other Rebels before him, hee cryes out, *Let vs breake their bonds, and cast their cords from vs*. It was not the disease of the Laodiceans onely to account themselves happy when indeed they were miserable, it is the naturall disease of all the sonnes of *Adams*; for euery mans way seemeth good in his owne eyes. A pittifull blindness, that death should raigne ouer man, and man not feele it; that strange Lords who can claime no right vnto him, should tyrannize ouer him,

Psal. 2. 3.

Reuel. 3.

Prov. 16. 2.

Ezech. 8. 9.

him, and bee not endeauour to withstand it; and that Sathan should leade him away into Captinitie bound with chaines, even the cords of sinne, blinder then *Zedekiah*, having his eyes pulled out, and man should not lament for it. *But where the spirit of the Lord is, there is libertie and freedom;* there is a knowledge and detestation of sinne, and a sighing to God for deliverance from the bondage. The Prophet *Ezechiel* could not see the abominable idolatries of the house of Israel, till the Lord taught him to digge through the wall; but we shall be farre lesse able to see the vile abominations that are in our owne hearts, till the spirit of the Lord digge through & demolish that thick and hard wall of induration, that naturally hideth from vs the sight of our sinnes, & keepeth vs in blindness vnder Satans bondage.

The other thing whereby wee are to proceede in this triall, is the word of God; for every thing that is imperfect must be tried by another, not by it self:
Gold

Gold is tried by the fire & touchstone, the waight of a thing is tryed by the balance, and the spots of the face are tryed by the glasse: thus every imperfect thing that is tryed, is tryed by another, not by it selfe. As for the law of God it is a most perfect rule, by which God will haue men and their actions tryed; but it is to be tryed by no other thē it self. If any man will try scripture, hee must with the Nobles of *Berna*, try it by the scripture. So thē the word serueth vnto vs as a touchstone for our tryall, as a glasse for discouerie of our spots, and as the balance of the sanctuary wherein wee must bee waighed: in the last day the secrets of all hearts shal be iudged by the Gospell, and therefore it were good that in time we did iudge our selues by it. Some try themselves by it, some try themselves by themselves, supposing they are such indeed as they haue conceiued themselves to be: some againe measure themselves by others, specially with such as in their opiniō are behind them, not with such

Every imperfect thing must be tried by another thē it selfe.

Act. 17. 11

Rom. 16.

Luk. 18. 11.

such as in light and grace doe farre excell them, like that Pharisee, who when hee came to examine himselfe before God, thought he was good enough because hee was not like the Publican, wherein hee was also miserably deceived, for suppose he spake the truth, yet spake he it ignorantly, as *Caiaphas* said, that *one ought to dye for the people*: hee was not like the Publican indeede, the Publican was much better then he, for hee came to the Temple humble and penitent, and went home to his house iustified, whereas the Pharisee pufft vp with a conceit of his own righteousness, and iustifying himselfe, went away out of the Temple more guilty then he came. In the triall therefore of thy selfe make not thy neighbours disposition thy rule, least thou in like manner be deceived.

How wee
may profit
by comparing
our
selves with
others.

And yet if thou wouldest profit by the example of others, remember it is a great folly to thinke that thou art religious enough, because in Religion some are behinde thee, & not rather to bee

bee displeased with thy wants, when thou seest so many before thee, enriched above thee in all spirituall grace, and have profited more then thou in the mortification of their sinfull lusts: having out-run thee further in the way of Gods Commandements, then that other Disciple outran *Peter* vnto Christs Sepulchre, to learne his Resurrection. It is pittie that the Sonnes of men in worldly things can looke to those who are above them, thinking they haue little because they haue not so much as others, and yet in spirituall things they should looke to others, that are inferior to them, and so easily stand content with the little beginning of religion they haue, because there be many who in their iudgement haue not so much; whereas certainly if we could try our selues by the right rule, wee should finde that as yet wee are farre from that which wee should bee, and therefore haue more neede then that holy Apostle, to forget that which is behinde, and in deaour our selues to that which

John 20.

Phil. 3.4.

*which is before : following hard towards
the marke for the prize of the high calling
of God in Christ Iesus.*

It is not e-
nough that
Pastors &
Elders t: y
vs: we must
try our
selues.

1 Cor. 2.11.

Ecc. 37.14

We haue therefore here yet further
to obserue, that seeing the Apostle
commands vs to try our selues, wee
think it not enough that others try vs,
and giue vs their approbation; we must
also try our selues. Thy Pastors may
try thy knowledge, and thinke it good
enough, thy superiours may try thy co-
uersation, and find it vnreprovable of
man: but thou must try thy owne con-
science, for no man knowes the things of
a man saue the spirit of man; the mind of
a man will shew him more sometime then
seauen watchmen that are in a Tower.
When this Sacrament was first institu-
ted, there were twelue who communi-
cated with the Lord Iesus, and one of
them was a diuell, and a traiterous hy-
pocrite: the remnant knew him not, &
therefore could not reprove him: but
that made not *Iudas* the better man; yet
the fault which man could not finde
out, the Lord discovered it: One of
you

you (ſaid he) will betray mee. Thinke it
 not therfore enough, albeit vnchallen-
 ged of man, thou mayeſt ſit downe at
 the Lords Table; remember the King
 will come, & take a view of the gueſts,
 euen hee who is the God of the ſpirits
 of all fleſh, and to whom the ſecrets of
 the heart are manifeſt. *Iofaphats* gar-
 ment cannot hide *Achab* from him, he
 is not blinde like *Iſaac*, that he ſhould
 bee deceiued to take one for another;
 therefore try thou thy ſelfe, how thou
 commeſt to this holy Table, whether
 as *Iohn* louing Ieſus, and beloued of
 him, or as *Iudas* betraying Chriſt, and
 accuſed of him: for as Chriſt fore-
 tolde them, that one of them was a
 diuell, ſo the Apoſtle hath foretolde
 vs, that many will eate and drinke vn-
 worthily at this holy Table; who they
 are we knowe not, yet are they known
 to the Lord: let every one of vs ſtrive
 to purge one, every man try himſelfe,
 and waſh his heart from his wickednes,
 and ſo ſhall wee bee all cleane; let e-
 uery man aſke for himſelfe with the
 diſciples.

Other men
 cannot
 know whe-
 ther thou
 comeſt to
 the Table
 as a *Iohn* or
 a *Iudas*.

Let every
man there-
fore ask for
himselfe, *Is
it I Lord?*

disciples, *Is it I Lord?* am I one of them
that comes to betray thee? to crucifie
thee againe, & to tread the blood of the
new Testament vnder my feet? let vs
never rest till we haue gotten the Lords
certificate in our consciences, and that
after due triall of our selues wee come
not as Hypocrites, vnpenitent and vn-
belieuing Atheists, but as diseased and
poore sinners, to seeke the Lord Iesus
the Sauior of the world: for if we do so,
then shall we get that answer which the
Angell gaue to the two *Maries*, Feare
not ye, because ye seeke Iesus who was
crucified: we shall eate at this Table &
be satished, and shall go away not with-
out feare indeed, but hauing our feare
tempered with great ioy, because wee
found the Lord.

We should
try our
selues, and
not other
men.

And lastly, let vs remember that
the Apostle commaundeth vs to try
our selues, and not to try other men.
It is a corrupt custome of men at these
times of holy Communion, to sift the
conuersation of their neighbours and
brethren, more narrowly then ever

Laban

Laban searched *Jacob's* stufte, to see if
 hee could finde any thing wherewith
 to charge him, and this they doe, not
 of a heart to forgive (which were com-
 mendable) but of purpose to seeke the
 vttermoſt recompence & ſatisfaction
 for ſmalleſt offences done againſt the:
 and ſo where they ſhould caſt open the
 doore of their hearts to the King of
 glory, and prepare in the deſart a path
 for our God by making low that which
 is high within them, & making ſtreight
 that which is crooked, by the contrary
 they ſtop all the paſſages and wayes of
 Gods acceſſe vnto them: for now
 their affections are exalted ſo high by
 pride againſt G O D, that they deſpiſe
 the counſell of his word: crooked they
 were before, but more crooked now:
 they liued without loue before & diſ-
 ſembled it, but now are not aſhamed
 when God calleth them to the Table
 of loue, plainly to profeſſe with rough
 and fierce ſpeeches the hatred of their
 hearts; they put off that which the A-
 poſtle commaunds them to put on, as
 the

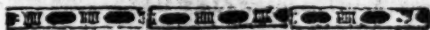
This re-
 proues the
 who before
 Cōmunion
 try faults
 done to
 them, more
 then finnes
 done by
 them.

the Elect of God, namely tender mercy, humbleness of minde, meekenesse, and long suffering: they insist to search out the sinne done against them by men, and overpasse the sinnes by themselves done against God; *Louers of themselves more then louers of God.*

Leu. 19. 17.

I grant indeed, it is a poynt of Christian duty to admonish our brethren of their sinnes, if it be done in loue: for so wee are commaunded. *Thou shalt not hate thy brother in thy heart, but shalt reprove him.* It is hatred and not loue for the Father to spare correction, or the brother to spare admonition to his brother in his sins. I confesse in like manner, that he who hath offended is bound to reconcile himselfe vnto thee before hee offer his sacrifice to the Lord; but in case that hee neglect to doe it, yet standest thou bound and obliged to forgive him, and to take heede that thou despise not so great a saluation offered by the Lord, because another dischargeth not that brotherly dutie, which he ought vnto thee. As another
mans

mans faith will not iustifie thee, so another mans sinne will not condemne thee; and therefore mourning for that which we cannot amend in others, let vs chiefly attend to our selues, as wee are here commanded.



CHAP. VIII.

The poynts of preparation are two: First, that wee lay aside our olde sinnes: Secondly, that wee put on the new Christian disposition, consisting in three things: First, that towards God we be holy and beaumently minded: Secondly, that towards our neighbours wee be loving: Thirdly, that wee be sober and little in our owne eyes. The comfortable fruite arising to vs at this holy Table.

BUt now leauing to speake any more of this triall generally, wee enter to speak of the particular poynts of this tryall. The whole tryall and examination required in those who are

to

Zach. 3.

Ephes. 4.

2 Cor. 6. 14

Rom. 13. 12

to the banquetters of this holy Table I reduce to these two : the first is, that wee try our selues whether or no with *Ioshua* wee haue cast away our filthy garments, that is, if wee haue cast off the old man, which is corrupt through deceiueable lusts. And next, if we haue put on our marriage garment, that is, put on the new man, *which after God is created in righteousness and true holiness*. First of all therefore we must take paine to remoue the impediments that may hinder our Vnion with Christ, that wee come not to this Table (as *Iudas* did) with our old sinnes, hauing that lodged in our hearts, which wee dare not present vnto God : for seeing no man will sit downe at the Table of his enemy, what great presumption is it in vs to sit downe at the Lords Table, as long as our sinne which is the cause of enmity is not remoued? *There can be no communion betweene light and darkness*. Let vs therefore be changed from that which we are, let vs cast away the worker of darkness, and be renewed

in the ſpirit of our minde, if ſo be wee deſire to be vnited with the Lord: hee is the holy One of Iſraell, GOD bleſſed for euer, in whom there can be no ſhadow of alteration; ſo that of neceſſitie the change muſt be vpon our part.

It is written of the Lionelle, that hauing had comixtion with the Leopard, ſhee waſheth her ſelfe in vvater before ſhee company againe with the Lyon, that ſo hee ſhould not by ſenſe diſcerne her adultery. And *Baſile* in his *Hexameron* writes, that the Viper, a moſt pernitiouſ kinde of Serpent, before her copulation with that Sea-fiſh called *Muræna*, dooth firſt vomit and caſt out his venemous poyſon: thus the beaſts in their kinde (ſo farre as they can) do reuerēce one to another, to teach man that hee is worſe then a beaſt indeede, except hee call off the filthy ſlime of his old ſinnes, that hee may be ioyned with the Lord: for by nature wee are more adulterous then the Lions, (for what is the vanitie after which wee haue not gone a whoring?)

Y

more

Iam. 1.17
Otherwiſe
no cōmu-
nion with
the Lord.

Baſil. Hexa.
Hom. 7

Ester. 2. 13

2 Cor. 12. 2

Without
diuorce-
ment from
our old
sins, no
marriage
with the
Lambe.
Psal. 45

more venomous also wee are then the Viper, full of hatred, malice, enuie, debate, and therefore had need to vomit out our iniquities by repentance, and to wash our selues in that fountain opened to the house of *David*. Before that *Ester* was presented to *Ahasuerus*, shee was purified by the space of twelue moneths, sixe moneths with oyle of myrrhe, and sixe moneths with sweet odours: shall such reuerence bee done to mortall flesh, whose carcasle was shortly to bee made a prey to the wormes, and shall wee carry no reuerence to our immortall husband the Lord Iesus? shall we take no paines to purifie our heart, that wee may be presented as a chaste spouse vnto him?

Let vs not deceiue our selues: except wee forsake our fathers house, and our owne people, that is, except we bee diuorced from our old sins, wherein wee were borne and brought vp, it is not possible that the K. shall haue pleasure in our beaurty. Let vs call our deeds to examinatio before the tribunal of our con-

conscience: let vs cast out the Cananites and not pittie them, that the peace of God may dwell with vs: let vs deliuer *Barrabas* to bee crucified, that Christ Iesus may liue in vs. Why shall these Serpents (I meane our crooked affections) be nourished any longer in our bosome, which liue vpon our bloud, and cannot liue except we die? Oh that wee could make this day a day of new diuision betweene vs and our old sins.

Neyther must vce heere think it enough to fight against our sinnes, but we must euery one of our selues make a particular inquisition of these domestique sinnes, and predominant euill affections that haue most of all oppressed vs: for there is none of vs all but wee haue in vs our owne Idoll, whereunto many times we do seruice, to the great offence of God. And albeit this narrow tryal of our sinnes shal discouer to vs a wonderful discordance betweene our nature and the most holy law of the Lord, yet let vs not be discouraged, considering that wee are best in the

Not a generall confession, but a particular inquisition shold be made of our sins.

2 King. 21
19.

1 Pet. 4

1 Cor. 11.

31
Psal. 34. 18

Iere. 2. 35

Esa. 2. 12

eyes of God, when vvee are worlt in our owne eyes, and most acceptable to him, when wee are most displeased with our selues. The Lord was moued euen with *Achab* his temporall humiliation: *Seest thou not* (said hee to *Eliab*) *how Achab is humbled before mee? Because hee submitteth himselfe before mee, I will not bring that euill which thou hast spoken, in his dayes: and will not then the Lord much more be moued with the true humiliation of his owne seruants?* No doubt, if wee cast downe our selues before the Lord, hee shall lift vs vp, if we humble our selues hee shall exalt vs, *If we iudge our selues, we shall not be iudged of the Lord, for the Lord iudgere vnto them that are contrite and wilfane such as are afflicted in spirit.* But if we come before the Lord in presumption of our mindes, and not touched with the sense of our sinnes, then shall he execute that fearful threatening vpon vs, *I will enter into iudgement with thee, because thou saist I haue not sinned: though thou wert high, & exalted like the*

the Cedars of Libanon, & the Oakes of Bashan, proud & hauty in thy conceit, the Lord shall abase thee, & bring thee low, *for he is the Lord that resisteth the proud, & giveth grace to the humble.*

1 Pet. 5. 5

The other poynt of our triall and preparation, stands in putting on that three-fold Christian disposition; that towards our GOD wee be holy and heauenly minded; towards our neighbours louing, righteous and mercifull, and as concerning our selues, that wee be sober and lowly: for so the grace of God, vvhich hath appeared teacheth vs, *that we should denie vngodlinesse and worldly lusts, and should line godly, righteously, and soberly in this present world.* This is our wedding garment, *even that pure, fine, and shining linnen, vvhich is the righteousness of the Saints.* A garment not partie coloured like Iosephs, but cōpact of many vertues & graces of Christ Iesus. These bee his badges and Cognisances, whereby wee are knowne to bee his: the putting on of these, is the putting on of Christ, for

Tit. 2. 11

Reue. 19. 8

Gen. 37. 23

Colos. 3. 12

his grace translateth vs out of nature and transformeth vs into his image by his owne spirit.

And first as concerning our disposition towards God, it should not onely be holy (as I haue said) but also heavenly: for since wee call him our Father vvhich is in heaven, wee must see what heavenly disposition we haue to goe after him: and whether wee be weary of our absence from the Lord; like *Dauid* wearie of his dwelling in the Tents of *Kedar*, and desire with the Apostle to remooue out of the body, that we may dwell with the Lord: for heere is not the place of our rest. The best of our life vpon earth (except it be the little taste of that hid Manna, wherewith the Lord nowv and then comforteth our soules in this barren Wildernesse) it is but like the life of that forlorne Son, who hauing banished himselfe from his fathers house, was driven to fill his belly with the husks that were given to the Swine, & oftentimes could not get them. Wee
haue

Psal. 120

Phil. 1. 23

haue experience enough of the vanity of worldly comforts, wherein there is no contentment: would to God wee could also learne with that prodigall son to bethink ourselues & conclude to make home againe to our fathers house, *in whose face is the fulnesse of ioy*: surely the least of them that dwell in our fathers house haue bread enough, they are filled with the fatnesse of his house, and receiue drinke out of the riuers of his pleasures: vvhhat pleasure then should it be to vs to liue here in this strange Land, where our soules are almost dead for hunger?

Psal. 16. 11

There is no greater thankfulness that man can shew to the Lord, then to declare in his affection that he cannot liue without the Lord, nor rest content so long as hee is absent from him. The Lord in the worke of creation neuer rested til he had made man: and man can do no lesse of duty then passing by all Gods creatures to resolu with him selfe, I vwill never rest till I enioy the Lord. The soule of man should

Our soules
cannot rest
but in him.

Eccle. 2. 3

Psal. 39. 5

August.

should bee like that Dove of *Noah*, which being sent forth from the Arke, found no rest to the sole of her foote vntill shee returned againe to him that sent her : and indeed without the Lord where can wee rest ? Goe thy way with *Salomon*, and prooue all the goodnesse of the children of men which they inioy vnder the Sunne, thou shalt finde it is but *vanitie*, and *vexation of Spirit*. Whatsoeuer man cleaueth to beside *Iehouah*, the true subsisting Lord, it is but a lying *vanitie*, which hath not in it that substance and certaintie which man imagines, yea man (without God) in his best estate is altogether *vanitie*, and his wisest actions are but a disquieting of himselfe in vaine. It is a godly saying of *Augustine*, which the vword of God and experience taught him ; *Fecisti nos Domine ad te, & semper inquietum est cor nostrum, donec requiescat in te* : thou madest vs, O Lord, vnto thy selfe, and our heart is euer vnquiet till it rest in thee. The wicked vwho are strangers from the womb, pretēd they in

in their countenance what they wil, yet
 euen in laughter their heart is sad, for
there is no ioy nor peace to the wicked
(saith my God) their heart is mooued as
the Trees of the Forrest shaken with the
winde. As the point of the Mariners
 compasse, so long as it is not direct to
 the North, trembles continually, so the
 spirit of the wicked (not set vpon the
 Lord) is neuer quiet, but tossed to
 and fro with restless perturbations,
 which in a part present hee feelles, but
 shall better perceiue it when he goeth
 out of the bodie. *For tribulation and*
anguish shal bee on the soule of euery man
that dooth wickedly: this is the portion
of them that forsake God, and wander
after vanitie. It is good therefore for vs
 to draw neere vnto God, saying with
Dauid, Whom haue I in heauen but thee?
and I haue desired none in the earth with
thee. The Lord worke this heauenlic
 disposition in vs.

And now to helpe forward our
 earthly minds vnto it, we haue to con-
 sider both the time & place, when and
 where

Psalm
Pro. 14

Esa 48. 22
Esa 7. 2

Rom. 2.

Psal. 73

2 Things
 profitable
 to helpe vs
 to this hea-
 uenly dis-
 position.

rest vs in this wildernesse, as if wee had now attained to the end of our iourney. The Angell wakened *Eli* twice sleeping vnder the Iuniper tree, twice hee touched him, & twice bad him vp, eate and walke, at length hee rose and walked in the strength of that bread fortie dayes: But alas, our securitie is greater then his, many a time hath the Lord warned vs of the iourney that is before vs; many a time hath hee proposed heavenly food vnto vs, & now againe this day the Lord reneweth his mercie towards vs. The Lord waken vs, and grant at the length that we may rise and walke, following the Lord till vvee appeare before the face of our God in Sion.

But most of all the meditation of the loue of God is profitable to work in vs this heavenly disposition,

But of all other meanes, the most forcible to rauish our hearts after the Lord, is a deepe meditation of the loue of God towards vs. The Apostle protesteth it is a loue that passeth knowledge; the height & breadth, the length and depth vvhereof none is able to comprehend, he that at one time cried out,

out, Come and I will tell you what God
hath done for my soule, is compelled an-
other time to confesse, O Lord my God,
thou hast made thy wonderfull workes so
many, that none can count in order to thee
thy thoughts towards vs: I would de-
clare and speake of them, but they are
more then I am able to expresse.

Psal. 66. 6

Psal. 139

And yet, although wee be lesse able
then the Elephant at one draught to
drinke vp the great riuer of Iordan, let
vs be content with the wearied Passen-
ger, willinglie to take in so much as
may refresh vs; we cannot measure the
waters of the Sea in our fist, nor num-
ber the starres of heauen, & how then
shall wee number his mercies which
are aboue all his workes? Shall vvee
therefore not louke to them, nor be-
hold that glory of God which shineth
in them? though wee cannot compre-
hend his incomprehensible loue (yea
blessed are wee if it shall comprehend
vs) let vs notwithstanding earnestlie
and frequently meditate vpon it, not by
flatteries & vanishing motions: for as a
Candle

It is not a
light medi-
tation of
this loue
that will
raise vp our
hearts.

Candle dooth not at the first receiue light from the fire, vvere it neuer so blowne, but if for a time it bee holden constantly to the fire it is at the length enlightened : so it is not vanishing meditations that will warme our hearts with the loue of God ; but if wee shall continue without wearying to exercise our thoughts vpon this great loue that the Lord hath borne towards vs ; it shall happily fall out at length that the powers of our Soule shall bee inflamed with his loue, and we shall find the saueur of death in euery thing that smelleth not of his loue.

Neuer
such a loue
shewed as
Iesus hath
shewed vnto vs.

No greater Loue then this (saith our Sauour) can bee shewed among men, the that a man should bestow his life for his friends : but that which man is not able to shewe, our Lord Iesus God and man hath shewed to his children, his good will : for the Loue hee bore to vs, hee gaue himselfe in a sacrifice for our sinnes on the Crosse, euen when wee were his enemies, and hath here in this Sacrament giuen himselfe

a food of nourishment vnto vs : for so that Disciple beloved of him dooth testifie ; *When Iesus knew that his houre was come, that hee should goe out of the world vnto his Father, for so much as hee loved his owne, vnto the end hee loved them :* therefore did hee institute this Sacrament, that therein he might communicate himselfe to them. O wonderfull loue, stronger then the loue of *Jonathan to Dauid* ! When *Jonathan* and *Dauid* were forced to part company because of *Sauls* Tyranny, *Jonathan* gaue *Dauid* his garment, his girdle, and his armour : he had no better, and could giue no better, and so with many teares and mutuall imbracings departed from him : but our blessed Sauiour before hee remoued his corporall presence from vs, gaue his life to redeeme our life from the death : hee sent out bloudy sweat aboundantly, as the witnesse of his burning loue towards vs, hee poured out an everlasting prayer to his father for vs, he hath left behinde him in his last will, his peace

John 13.1

Stronger
then the
loue of *Io-
nathan* to
Dauid.
1 Sam. 20.

John 17

Cant. 5. 9

*Chrys. serm.
de corpore
Christi.*

Or the
loue of a
mother to
her Chil-
dren.

peace for our portion: hee hath giuen vs his Spirit for a comforter, his Word for a warner, and this Sacrament for a spirituall foode, vntill his second coming againe. No meruaile his Sponse in the Canticles, praised his loue to be far aboute the loue of womē: for thogh in some of them the naturall strength of affection be so great, that it makes them endure the painefull bearing and bringing vp of their children with the milke of their breasts, yet what is that comparable to this? nothing indeede. Such a loue as heere our Sauour hath discovered towards vs, is not to bee found again in the world: for whereas mothers (saith *Chrysostom*) eyther commit their Children to Nurses, or elle bring them vp vpon the milke of their owne breasts; Iesus Christ feeds vs not with the milke of another, but with his owne flesh and his owne blood. Necessitie sometime hath compelled the Mother to eate her owne children, but we neuer read that compassiō hath moued the mother to giue her

her owne flesh to prelerue her Children that they should not dye in famine. But our Lord Iesus is that kinde Pelican that sendeth out his owne bloud to nourish his young ; and all this hath our Lord Iesus done , not grudgingly but willingly , prouoked hereunto by that seruent Loue he bare to the glory of God his father, & to our saluation.

Which shall yet appeare more evidently out of his owne comfortable saying to his Disciples : *I haue greatly desired to eate this Paffeouer with you :* O word full of consolation ! sundry Paffeouers had hee eaten before with them, but hee protested this was his desired Paffeouer : See you not heere his vnquenchable Loue ? hee knew it was the last he was to eate vpon earth ; hee knew hee was to drinke no more with them of the fruite of the vine, till it was fulfilled in his Fathers Kingdome : hee knew that the same night they would berray him, and that after supper a bitter cuppe of Passion was

A prooffe
of Christs
wonderfull
loue to-
wards vs.
Luke 22.

abiding for him, yet his loue ouercame all these impediments, and made him thinke long to eate of this Pasche: and which is much more, before euer hee gaue himselfe to bee crucified for vs upon the Crosse, hee provided this Sacrament as a meanes of the communication of himselfe vnto vs, thereby assuring vs that his subsequent passion should not defraude vs, but rather afford vnto vs, and make ready for vs, that righteousnesse and life by Christ purchased on the Crosse, and communicated in the holy Table to them who are his. In the one hee was prepared and made ready as the onely foode of our soules to eternall life; in the other hee is applyed, communicated and giuen vnto vs; both of these necessarily behooued to be done for the worke of our Salvation. *Sicut enim ad potandum vinum venire nemo potest nisi bonus calcetur ante, & prematur: sic nos sanguinem Christi bibere non possumus, nisi Christus prius fuisset calcatus & pressus.* It was a great loue which made
our

Cyp lib. 2.
Epist. 3.

our Sauiour content that his blood should bee shed out on the Crosse, and so should bee made both a ranfome and a conuenient food for vs; for the Father sent him, *quasi faccum plenum misericordia, in passione conseruendum, ut effunderetur quod in eo lateet pretium nostrum.* So is this also a new declaration of his loue, that before his body was broken and his blood was shed, hee first obtained the meanes wherby it should be communicated vnto vs.

Bernard in
Epiph. ser. 1

These and many more spirituall meditations should be vnto vs as the breathings of the mouth of God, to kindle in our soules, that little spark of the leue of God, which alas for fault of entertainment is almost over-gone and extinguished vvith the ashes of our corruption: for seeing our Sauiour longed to eate with vs, shall not wee long to eate, vvith him? hee greatly desired to giue himselfe to vs in this Table, and for vs on the crosse; and shall not wee earnestly desire to receiue him? hee knew it was the last he should eate vpon

What a notable comfort wee haue here, that this banquet begun in earth, shall be fulfilled in heaven.

Luke 22.16

Jonah 2.8.

Iere. 2.13.

Cant. 5.1.

Cant. 1.

1 Kin. 19.19

earth, and that after it heavy sufferings
 abode him: wee knowe that our ban-
 queting here is the banquet that shall
 be accomplished in heauen: it is begun
 here, it shall not end here. Comfortable
 is that word of our Saviour, *it shall bee*
fulfilled in my kingdome; and will not we
 then ioyfully begin this banquet? shall
 we be so foolish as to waite vpon lying
 vanities, and forsake our own mercies?
 shall we turne our back vpon the foun-
 taine of liuing waters, and digge to our
 selues Cisterns that can hold no water?
 certainly our darknesse is grotter then
 the darknesse of Egypt, and our hearts
 harder then the Adamant, except this
 burning loue of our Lord Iesus rauish
 vward our hearts after him. The
 spouse in the Canticles profetseth shee
 was sicke of the loue of her glorious
 husband the Lord Iesus: but alas wee
 are not touched with the like loue, wee
 feele not the smell of his ointments, &
 therefore with the rest of the Virgins
 we runne not after him. *Eliah* touched
Elisba with his mantle, and therewithal
 the

the Lord ioyned his inward calling, & sodainly *Elisha* left his plough of Oxē, and of a husbandman became a Prophet. Now the Lord calls vpon vs by his word & Sacrament, let vs also pray, that the Lord would shed abroad in our hearts by his holy spirit, the sense of that loue of God; then shall we neglecting all things run after the Lord, seeking only to enioy him.

Rom. 5.

The men of this world maruaile to beholde the suddaine chaunge of life which is made in the children of God by his effectuall calling: they maruaile to see them running so feruently after Christ, seeking him by continuance in prayer, by hearing of his word, by participation of his Sacraments, and that with such an insatiable desire, that in this life they can never be satisfied with hearing, reading, praying, and communicating: but if the Lord should in like maner touch their hearts, and let them feeble the power of an inward calling, then would they maruaile no more, farre lesse disdaine, yea, they would

World-
lings who
tarry from
Christ, if
they were
rouched
with the
sense of
this loue,
would for-
sake all and
follow
him.

1 Sa. 19. 13
Women
would bee
changed
like Mary
Magdalen
Lake 7

And sinfull
men would
be chan-
ged like
Mathew
the Pub-
lican.

make haſt, & ioyne themſelues to the company of the godly : *And Saul alſo ſhould become amongſt the Prophets.* The woman who had liued before a licentious life, would now change it with *Marie Magdalen* : ſhee had beene a great ſinner in the Citie, but became an example of Repentance to all the ſinners in the Citie ; ſhe doth proſtrate no more her body to her carnall Louers, but falleth downe at the feet of Chriſt, to craue his mercy ; in ſtead of her wanton lookes, her eyes poure out teares ; and her beautifull hayre, which before ſhee ſet out as a proclaimer of her luſt, now ſhee pulleth downe to wipe the feete of Chriſt. Thus all the former meanes of her ſin, ſhee maketh new witneſſes of her repentance. The man in like manner, who had ſure all his dayes with *Mathew* at the receipt of Cuſtome, that is, who had liued in the ſinfull trade of vnlawfull gaine, would now in like manner forſake it : but where the Lord by effectuall calling workes not in the heart an earneſt loue

loue of God, no maruaile they lye still in the graue of their sinnes, and rise not to walke after the Lord. We are therefore so much the more to vse all the ordinary meanes which may kindle in vs that little sparke of the loue of God, till it grow vp vnto a great flame, for the farther vnion and coniunction of our soules with Iesus Christ : and this for our disposition towards God.

As concerning our Christian disposition to our neighbour, it is vsuall to the spirit of God to promise it vnder loue. Our Sauiour saith, that loue is the Cognisance of his Disciples: and the Apostle calleth it *The band of perfection, and fulfilling of the Law*; and no meruaile, for loue speaketh with the tongue of every vertue. And the sundry precepts wee are commanded to do vnto our neighbour, are summarily comprehended vnder this one, *Loue one another*. As this Sacrament sealerh vp the communion of the members with the head, so it seales vp the communion of the members among themselves;

Without
loue we
cannot bee
of the co-
munion of
Saints.

Ioh. 13. 34.

selues : for this bread whereof we eate
is of many graines of wheate made vp
into one breade ; and the wine is the
iuyce of many berries, collected and
vnited into one, to teach vs that all
the communicants at this holy Table,
how many so euer they bee, ought to
agree together in one, like members
of one bodie, as hauing one Father,
one Faith, one Baptisme, one Inheri-
tance, as brethren quickned all by one
and the selfe same spirit : which is not
to bee found againe in all the world,
except in this excellent brother-hood.
As wee cannot bee ioyned to the head
without faith, so can wee not bee knit
to the members without loue. Stones
and timber cannot make vp a building
till they be ioyned, and sundry pceces
of metall cannot bee melted into one
worke without fire ; no more can Chri-
stians be vnited in one mysticall bodie
without loue : and therefore our Sau-
our at the celebration of this Sacra-
ment recommended Loue to his Dis-
ciples, by a new commandment,
which

which hee so called, because it should neuer waxe old : yea, so much doth he account of it, that he will accept no seruice wee owe to himselfe, without that dutie of loue wee owe to our brethren. If thou bring thy gift to the Altar, and there remembrest that thy Brother hath ought against thee, leaue thy offering, goe thy way, and first be reconciled to thy brother, then come and offer thy gift. Of this it is euident, that without loue to our brethren, we can do no acceptable seruice to the Lord.

In this therefore let vs trie and examine our selues, what compassion we finde in our hearts toward our brethren ; what willingnesse to doe them the good wee can ; what loue to beare one anothers burthen ; what readinesse to forgive when we are offended ; what humblenesse of minde to aske them forgiveness against whom wee haue sinned, practising these precepts : While yee haue time doe good vnto all men : and againe, Forbear one another, forgive one another, euen as God for Christs sake forgane

Of the effects by which our loue should be tryed.

Gal. 6. 10.

Ephes. 4.

Readinesse
to forgiue,
rare to bee
found.

Micah. 7.1.

Christians
lue now
like Iewes
& Samari-
tans of old.

forgane you. The Maiestie of God (al-
though thus offended) did first seeke
man to bee reconciled with him; and
shall man that hath offended thinke it
euill to seeke his brother to be recon-
ciled with him? but alas are these fruits
of godlines now to be found amongst
men? if thou seeke them thou shalt
finde them *as the Summer gatherings,*
or as the grapes of a Vintage cut downe;
though thy soule desire to eate the
fruite thereof, thou shalt not finde it:
for the good man is perished out of
the earth: such as are Christians by
name, they lue like the Iewes and Sa-
maritans, of whom it is written that
they might not conuerse together: to
forbeare and forgiue one another, to
them are precepts of an vnconth lan-
guage, which they vnderstand not. As
a sparke of fire easily kindles a heape
of powder: so a small offence remoues
all their affections: they are not slow
vnto wrath like the Lord, and far lesse
like him in readinesse to forgiue.

As men (saith Lactantius) are mortal,
so

so their anger should bee mortall. Our Saviour saith, the Sunne should not go downe vpon our vvrath: the Apostle commandvs to bee Children concerning anger and malitiousnelle; who as they doe not deeply conceiue it, so they doe not long retaine it, but are shortly familiar with them with whom they were a litle before offended: but as it was doubted of Sylla, Syllane prior *an Sylla iracundia sit extincta*, so is it out of all doubt that in many vipers of this age, anger dieth not till they die themselves.

And as for dooing of good to their neighbours and brethren, they liue in the world like monsters, or like those Gyants, the sonnes of *Anack*: they alone be the Lords of the earth, as if the world were made for them onely, or they at the least were borne for themselves. Churlish like *Nabal*; shall I rake (said he) my bread and my flesh, and giue vnto David? all that they haue they account so to bee theirs as if they had not receiued it, or were not the

Lords

As men
are mortal
so should
their an-
ger be.

Readiness
to do good
to others
is as rare.

Professors
liue like
the sonnes
of *Anack*,
churlish
Nabal, or
the rich
glutton.

Zach. 11. 9.

1 John 4. 8.

Lords stewards, bound to distribute to the necessities of his Saints; the rich gluttons, they vse it as a morsell for their owne mouth: *Now my soule thou hast enough for many dayes, let Lazarus fare as he may: they thinke with Cain they are not keepers of their brethren, that which dyeth let it dye.* These and many moe are the common and seene corruptions of this age: wherein we are to examine our selues how farre the renewing grace of the Lord hath made vs to depart from them, and what holly loue wee haue put on: *For hee that loueth not, knoweth not God, because God is loue: and he that loueth not his Brother whom hee hath seene, how can hee loue God whom he hath not seene? Hereby we know that we are translated from death to life, because wee loue the Brethren.* And thus much we are content to haue touched of our disposition toward our neighbour.

Now last of all concerning our disposition in our selues, let vs be sober, esteeming basely of our selues, highly
of

of the Lords mercy, hungry and thirsting for his saluation: and in very deed the more wee shall consider how God hath magnified his holy name by his maruailous mercies towards vs, the more shall wee bee compelled to cast downe our selues before him in all humilitie and submission of our spirits. When *David* promised to *Mephibosheth* that hee would shew him kindnesse for *Ionathan* his fathers sake, *Mephibosheth* humbled himselfe to the ground and saide, What is thy seruant that thou shouldest looke to such a dog as I am? but here the Lord our God not onely promisseth vnto vs kindnesse for his Sonne Christ Iesus sake, but presently performes it, and inuesteth vs againe with our Fathers inheritance, which we forfeited in *Adam*: and where wee were of our owne nature but dead dogs, vncleane creatures, dead in sinne and trespasses, now behold what loue the Father hath shewed vs; hee hath made vs partakers of this heavenly vocation as to bee his sunnes and heires;

and

2 Sam. 9.

Ephes. 2.
1 Iohn 3. 1.

Like *Iacob*
and the
Centurion
the woman
of Canaan
and *Elizab-*
beth.

and shall wee not then in our verie hearts bee humbled before him, acknowledge our great vnwoorthineſſe and his excellent mercies? Let vs confeſſe with godly *Iacob*, I am not worthy (O Lord) of the leaſt of all thy mercies; & let every one of vs ſay with the Centurion, I am not worthy Lord that thou ſhouldeſt enter vvithin my rooſe. Let vs with the woman of Canaan acknowledge our owne roome: if the Lord ſhould giue vs but the benefit of whelps & dogs, that is, ſhould ſuffer vs to goe vnder our maiſters Table, and eate of the crummes that fall from it, yet were it more then anie way wee haue deſerued: and how then are wee bound to haue our hearts and our mouthes filled continually with the prayſes of our God, who hath beſtowed vpon vs his greateſt mercies, when wee were not worthy of the leaſt, and hath ſet vs downe as Sonnes and Daughters, and Heires at the Table of his Children, that were not worthy as dogs and vvhelps to creepe vnder it? have

have wee not cause to crye out with David; O Lord what is man that sheweth this manner of way thou art wondrous full of him? Elizabeth marvelled that Mary came to visite her, and in the humility of her heart cryed out, Whence cometh this that the mother of my Lord should come unto mee? but wee have more cause to marvelle at the meruailous mercies of the Lord: for what are wee that the fairest among the children of men should be delighted with our love; & our Lord should come to visite the base estate of his seruants, & communicate himself, his light, his life, and his grace vnto vs? Let no man thinke that I have multiplied these places of Scripture without a cause. The beginning of the diuision betweene vs and the Lord, flowed from the pride of our nature; & vntill wee humble our selues, and be content in our mindes to sit lower then dust and ashes by reason of our sinne, it is not possible wee can bee vnited with the Lord: this is the counsell that in fewe words Micah giueth vnto vs,

He

Psal. 8.

Luke 1.

Our humiliation necessarily required for effecting our y-nion with God.

Micah. 6.8.

He hath shewed thee O man what is good, and what the Lord requireth of thee, surely to doe iustly, and to love mercy, & to humble thy selfe to walke with thy God. The Lord is indeede a most high God, yet hee is neereſt vnto them, and they goe ſoonest vnto him, who are least in their owne eyes, and tremble at his words.

With this
humiliation
we should
have also
an hun-
gring for
the Lords
saluation.
Luke 1. 37.

And beside this inward humiliation arising of the sense of our owne vnworthinesse, let vs come with hunger and thirst for the Lords righteousness and saluation: *For he will satisfie the hungry, but the full he sendeth away empty: onely they that haue the spiritual appetite, hunger & thirst, are meete to be communicants at this holy Table.* As that oyle multiplied by *Elisha*, ceased not so long as the widow had any vessell wherein to receiue it: so shall neuer that oyle of grace decay, but be multiplied and increased vnto all, that with open and enlarged hearts are ready to receiue it. Thou therefore, who art more readie to faint for spirituall hunger

hunger then was *Lazarus*, come hither
 put out the hand of faith, take of this
 hony & make thee full; and thou that
 art sicke (with the Spouse in the Can-
 ticles) for the loue of Iesus, come hi-
 ther; and the Lord will stay thee with
 the flagons of his vyne. Art thou ap-
 most dead like the Egyptian the Ser-
 uant of an Amalekite, whom *Dauid*
 found in the field take and eate of this
 bread; and thy spirit shall returne a-
 gaine vnto thee. But alas, where is this
 (spirituall appetite to be found amongst
 vs) the deadnesse of our heart is lamen-
 table: we see not our wants, wee see not
 his beauty; wee smell not his oyn-
 ments; wee taste little of his goodnesse,
 and therefore we make not haste to run
 after him. *Dauid* mourned ouer the
 dead body of *Abner*: but alas (if wee
 could) wee haue much more cause to
 mourne ouer our dead soules. Oh
 that there were in vs that holy desire
 which *Dauid* protesteth to haue been
 in him: *My soule fainteth for the sal-
 uation of God: As the Hart brayeth for*

For the
 Lord fil-
 leth the
 hungry, &
 strengthē
 them who
 are ready
 to faint.

1 Sam. 3.

33

Psal. 42

Mat. 5

the rivers of waters, and thir thirte ground
desireth raine, so my soule panteth after
the living God. Blessed are they who hun-
ger and thirst for righteousness, for they
shall bee satisfied.

Luk. 18. 14.

2. King. 7

These onely are the guests and ban-
queters that shall eate of the delicacies
which heere hee hath prepared, and
whose soules shall bee delighted with
his fatnesse. These shall goe from this
Table, as *Moses* came downe from
Mount Sinai, & his countenance chan-
ged. They shall arise with *Eliab*, and
walke on in the strength of this bread
all the whole daies of their pilgrimage.
They shall goe on their vway vwith
Samson, eating of the bony which they
haue found. They shall depart from
this Table, as the two *Maries* did from
the Sepulcher vwith great ioy. These
shall goe home to their owne houses,
iustified vwith the Publican, reioycing
because they haue found a treasure and
haue felt the sweetnes of this Manna:
they shall not be able to conceale this
great ioy from *Israell*, but shall bee
forced

forced to tell euery *Nathanael* whome they meet, *we haue found the Mesſiah:* and in all time to come their ſoules ſhall cleaue to the Lord without ſeparation, more ſtraightly then the men of *Iudah* and *Ieruſalem* cleaued vnto *Dauid* their King. They ſhall ſay to the Lord, as *Elizem* ſaid to *Eliab* : *As the Lord liueth, and as thy ſoule liueth, I will not leaue thee:* and with *Peter*, whither *O Lord ſhall I goe from thee, ſeeing thou haſt the words of eternal life?* The Lord workethis ſpiritual diſpoſition in vs for *Ieſus Chriſt*s ſake : to whom with the Father and the holy Spirit be
all honour, praiſe, power,
might and dominion
aſcribed both now
and for euer
Amen.

Ioh. 8

1. Cor. 7. 35

2. Sam. 5

2. Ring. 2. 2

Ioh. 6. 68

Aaz

PRAY.

PRAYERS FOR PRIVATE houses and families.

Morning Prayer.

O Most gracious God, & louing Father, we hartily thank thee for all thy louing kindnesse so abundantly shewed towards vs ; for our Election, Creation, Redemption, mercifull Vocation, Iustificatiō, Sanctification, continuall Preservation, & for that assured & most comfortable hope which thou hast giuen vs of our Glorificatiō in the world to come. We praise thy gracious goodnesse for so mercifully preserving vs this present night, and deliivering vs from all dangers both of soule & body: for that thou hast granted vs so sweete and comfortable rest, & hast now presently brought vs to the beginning of this day. And as thou hast safely preserved vs vnto this present houre from all the dangers of this life: so wee beseech thee to cōtinue this thy fauor towards

vs, this day, and the whole course of our life. Suffer vs not, by the vaine allurements of this world, to be drawne away vnto sin and wickednesse.

Assist vs with thy grace and holy spirit, that we spend not our time vaine-ly, or idlie, but that we maie alwaies be diligently exercised in the duties of our calling, to the benefit of our brethren, & discharge of our owne consciences. Grant that in all our consultations, words and workes wee may euer haue thee present before our eies. *Amen.*

Euening Prayer.

O Most gracious God, & louing Father, we hartily thank thee for all thy louing kindnes so abundantly shewed towards vs: for our election, creatiō, redemption, merciful vocation, iustification, sanctification, continual preservation; and for that same assured and most cōfortable hope, which thou hast giuen vs of our glorification in the world to come. We do praise thy grati-

ous goodnes for so mercifully preserving of vs this present day, and deliivering vs from all perils & dangers both of soule and body, and giuing vs all things necessarie for this present life: as health, food, apparell & such like. This gracious goodnes of thine, we beseech thee O Lord to continue towards vs for euer. And here wee offer vp vnto thee our soules and bodies, our liues and all that we haue, in assurance that that can not perish that is committed vnto thee. Take vs into thine hands & keep vs this night, that our bodies may sleep and our soules may watch for the coming of thy Son Christ, that so both our bodies & soules may be the more apt and the better able to serue thee in that estate and calling wherein thou hast thought good to place vs. *Amen.*

A prayer to be said at all times.

WE confesse & acknowledge, O most merciful lord, that we are most miserable and wretched sinners,

as well by the originall corruption of our nature, as by the course of our euil and naughty life: we haue & doe daily transgresse and breake thy most holie Lawes and Commandements both in thought, word & deed. By the meanes of this sinne & corruption of ours we do continually deserue most iust condemnation, & to be for euer cast out of thy presence. Yet such is thy goodnes againe toward vs, that in mercy thou wouldest not suffer vs thus in our sins to perish, but hast sent thine owne deare sonne Iesus Christ to take vpon him whatsoeuer is due, to reconcile & make vs at one with thee againe. In him therefore, and through him wee come vnto thee, beseeching thee for his sake that we feeling the grieuousness of our sins, & groning vnder the burthen of them, may feelee the release and ease of them, in that we through thy holy spirit be assured and stedfastly doe beleue that Christ hath borne the burthen of them euen for vs. Graunt O Lord that wee being assured hereof in our consciences
may

may through thy holy spirit be renewed in the inner man, to hate, detest, and abhor sin, & to study to live according to thy blessed will, during our whole life.

We doe not only pray for our selues, but also for all the whole Church, especially such as bee persecuted for thy word: grant vnto them, that whether it bee by death or life they may glorifie thy name to their liues end. Be merciful to this Church of *England, Scotland & Ireland*, we beseech thee good Lord, & preserve euery part and member of the same, especially thy seruant *James* our most gracious King: grant him all such gifts, as be needful for so high a calling to the aduancemēt of thy glory & the benefit of this common wealth: to the establishing of a perfect gouernment of thy Church, to the rooting out of superstition, and to the governing of his subiects in peace and tranquillitie. Defend him, O Lord, from all conspiracies, treasons, rebellions: and so work in the hearts of his Subiects, that knowing
his

his authoritie dooth come from thy
heavenly Maieſty, they may with duti-
full hearts obey him, in thee and for
thee. And here (O Lord) we proſtrate
our ſelues, and yeeld vnto thy diuine
Maieſtie, from the very bottom of our
hearts all poſſible praiſe and thanks
for the wonderfull deliuerance of our
moſt gracious King, and Queene, the
Prince and all the roiall branches, with
the Nobility, Clergie, and Commons
of this Realme, aſſembled together in
Parliament, by Popiſh treachery ap-
pointed as ſheepe to the ſlaughter, and
that in moſt barbarous & ſauage man-
ner, no age yielding exāple of the like
crueltie: giue vs grace good Lord ne-
uer to forget this thy great mercie to-
wards vs. Preſerue the Councell, and
Magiſtrates of this Realme, that being
inlightned by thy holy ſpirit they may
defend thy truth, ſuppreſſe wickednes,
and maintaine equity. Behold all thy
Paſtours, bleſſe their labours, increaſe
the number of them, place ouer every
church a painful watch man, remoue al
idle

idle lubbers, and confound the power of Antichrist, & turne the harts of the people that they may be obedient vnto thy truth. Behold al those that be afflicted vwith any kind of Crosse, that they may profit by thy correction in newnesse of life through Iesus Christ our Lord : in vvwhose name, for these mercies & whatsoeuer else thou knowest to bee needefull for vs and for thy whole Church, wee pyay vnto thee as hee himself hath taught vs in his holy word, saying; *Our Father, &c.*

The Lord make his face to shine vpon vs and be mercifull vnto vs : the Lord turne his fauorable countenance vnto vs, and grant vs his peace. The grace of our Lord Iesus Christ, and the loue of God the Father, and the most comfortable fellowship of the holy Spirit, bewith vs, preserue and keep vs this day, (or this night) and for euermore.

Amen.

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FINIS.



sto. & p. a. c. k. l. e. t. h. y.
3 pair of gloves & shirt
a handkerchief

